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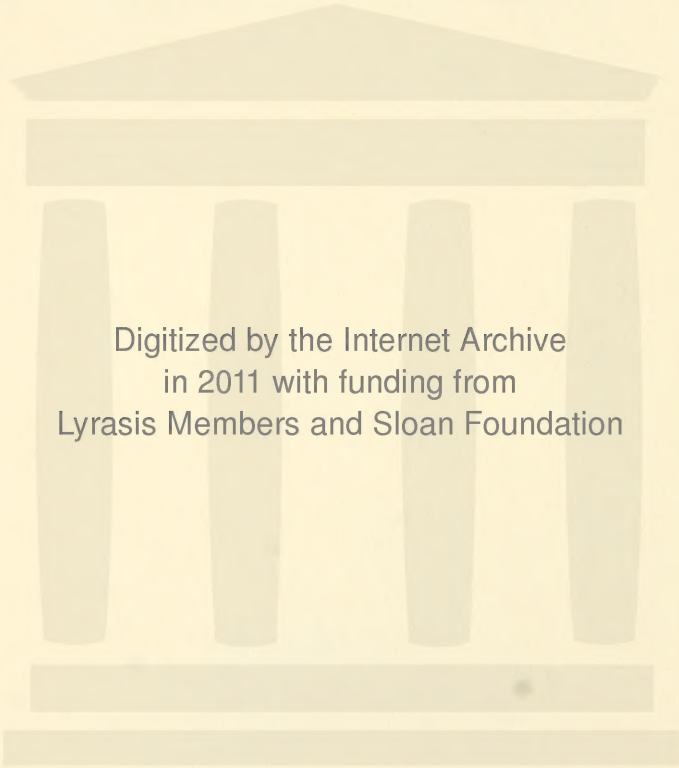

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A TREATISE OF MORALL PHILOSOPHIE

A TREATISE OF Morall Philosophie

Wherein Is Contained the Worthy Sayings of Philosophers, Emperours, Kings, and Orators: Their Lives and Answers.

(1547)

BY

WILLIAM BALDWIN

ENLARGED

BY

THOMAS PALFREYMAN

A FACSIMILE REPRODUCTION
OF THE EDITION OF 1620
WITH AN INTRODUCTION

BY

ROBERT HOOD BOWERS

GAINESVILLE, FLORIDA
SCHOLARS' FACSIMILES & REPRINTS
1967

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INTRODUCTION

I

William Baldwin's *A Treatise of Morall Philosophie* (1547), essentially a collection of moral sentences, was an Elizabethan best seller that went through 23 editions (*STC* Nos. 1253-69; Bishop[2], Nos. 1257.1, 1259.1, 1265.1, 1267.1; Wing B-547). He was evidently a shrewd judge of the book market as he enacted his ink-smudged role as editor, and possibly as compositor (?), since he also fathered *A Myrroure for Magistrates* (1555?) which went through 14 editions. Obviously the various editions of the Bible held first place, with some 283 editions. Thereafter Baldwin's closest competitors appear to have been the lugubrious soteriologists Arthur Dent, *The Plaine mans Pathway to Heauen* (1601) with 16 editions, and Thomas Becon, *The Sycke Mans Salve* (1568) with 15 editions; some entertainers of sophisticated London: John Lyly, *Euphues* (1578), 13 editions, *Euphues and his England* (1580), 12 editions, and William Shakespeare, *Venus and Adonis* (1593), 11 editions. The subtitle of John Spencer's *Things Old and New* (1658) sufficiently describes the class of books to which Baldwin's *Treatise* belongs: *A Storehouse of Similies, Sentences, Allegories, Apopthegms, Adagies, Apologues, Divine, Morall, Political, etc., with their seuerall applications.* Also, in his preface, Spencer wards off the charge of plagiarism, by citing the favorite Renaissance figure: "Is Bees hony the worse, for being extracted from flowers?"

But possibly we credit Baldwin with too much shrewdness: the 16th century book market, both in England and on the Continent, had an omnivorous appetite for assemblages of proverbs and commonplaces. Erasmus, a shrewder man than Baldwin, had sensed this trend by the penultimate year of the previous century; he produced in 1500 in Paris his first compilation of 818 entries, which he later augmented to 3260 entries in the magnificent Venice folio of 1508 entitled *Erasmi Roterdami Adagiorum Chiliades Tres* (the British Museum catalogue lists some 68 variant editions). And everybody borrowed from Erasmus, notably J. Sartorius of Amsterdam (d. 1566), who used a similar title for his compilation (I have only seen the 1670 edition) of 3177 entries. Of course, Erasmus quoted and borrowed too (see the Chicago dissertation of Theodore C. Appelt, 1942); and he did not differentiate sharply between classical sentences and folk sayings (see Harold E. Pagliaro in *PMLA* for March, 1964). At any rate this concern with commonplaces, with ethics—or private morals—and with politics —or public morals—was so conspicuous in Elizabethan writing that Roy Battenhouse in his study of Marlowe's *Tamburlaine* (1941) was moved to argue that moral philosophy was the dominant intellectual concern of the Elizabethan age (p. 21). Such a view might have offended the sober theologians of Emmanuel College, Cambridge, who could point to the enormous production of theological tomes from Tyndale or Jewel or Hooker through the great Puritan writers, Bradshaw, Perkins, or Sibbes. And we must remember that belles lettres, being concerned with what happens rather than with what happened, must always be ultimately proverbial in substance. Yet the problem is almost insoluble: Miss Edith Klotz in her subject analysis of English imprints for every tenth year from 1480 to 1640 (*Huntington Library Quarterly,* I [1938], 418 ff.), was forced to employ a category of both religion *and* philosophy since the two subjects could not be separated in any meaningful way.

In theory one can distinguish between ethics and

theology; in practice such metaphysical considerations as predestination or free-will impinge on problems of human responsibility, blur nice distinctions, and impose the persistent debate between justice and mercy. Also we may recall that St. Augustine urged his fellows to despoil the Egyptians and appropriate pagan ethics as long as they did not contradict Christian dogma; and that liberal medieval thinkers opted for the salvation of righteous heathens such as Trajan. Plato and Aristotle can readily be considered Fathers of the Church because of the absorption of many of their tenets; Seneca was always deemed an authority on morals; and a work such as William Fulbecke's *Christian Ethics* (1587) blends inextricably classical and Christian cultural values. Miss Klotz's findings demonstrate a steady rise in imprints of this character, from 10 in 1480, to 251 by 1640, with a startling production of 126 in 1550. These figures partly account for the popularity of Baldwin's book since they indicate the public taste; but they tell us nothing about books imported from abroad, and there is good reason to suspect that foreign books were far more numerous than English books in Elizabethan England. Yet our knowledge on this point shall probably never be precise, despite the admirable work of Sears Jayne, H. M. Adams, and Thomas James' 1605 catalogue of the Bodleian, simply because a national library with a union catalogue was nonexistent—The British Museum was not founded until 1753. And no such catalogue could tell us what books might be in private hands.

II

Nothing significant is known about Baldwin. On decidedly tenuous evidence Anthony à Wood once claimed him as an Oxford scholar (*Athenae Oxonienses,* [2nd ed., 1721], I.146). In his effort to claim as Oxford alumni as many distinguished English authors and clergymen who flourished between 1500 and 1695 as possible under the eulogistic denomination "Athenian," Wood passed over the obvious possibility that more than one

Tudor Englishman might have borne the somewhat prosaic name of William Baldwin. Nor was anything of real biographical significance garnered by Miss Eveline Feasey in 1925 (*Modern Language Review,* XX, 417 ff.). But such matters are of little moment since any clever printing house apprentice like Benjamin Franklin could have put together in his spare time a trade book which is largely a compilation from older books that proves Chaucer's observation that "out of olde bokes, in good feyth, cometh al this newe science that men lere." In an age that knew nothing of copyright laws, plagiarism did not constitute mortal sin; and the ubiquitous renaissance dogma of literary imitation, of intellectual intussusception, sanctioned the appropriation of admired quotations from "authorities"—the Renaissance, being an age of authority, venerated authority in all walks of life—ranging from St. Paul and Seneca to Erasmus and Melanchthon. Many of Baldwin's pilferings have been traced by Starnes in *Texas Studies in English,* XIII (1933), 5 ff.; and by Bühler in *Speculum,* XXIII (1948), 76 ff.

Nor is anything significant known about Thomas Palfreyman who augmented and revised the 1557 edition of Baldwin's *Treatise,* and whose name is attached to subsequent editions. Sidney Lee's *DNB* article states that Palfreyman, who died in 1589, was a gentleman of the Chapel Royal. Evidently hoping to emulate the success of Baldwin's *Treatise,* he produced in 1578 *The Treatise of Heauenly Philosophie* (*STC* 19138), a collection of "pithie sentences" from the Bible and the Fathers; but this work survives in but one edition. There were many similar books: e.g., Nicolaus Hanapius, *Ensamples of Virtue & Vice gathered oute of Holy Scripture* (1561).

III

The title of the Baldwin-Palfreyman book is misleading since it contains no systematic analysis of ethics such as we find in Abelard's *Ethica seu Scito Teipsum,* but in the 16th century such a title was sometimes used to designate a collection of moral apothegms (e.g.,

Thomas Crewe, *The Nosegay of Morall Philosophie* (1580), or a collection of admonitory essays (e.g., Haly Heron, *A New Discourse of Morall Philosophie* (1579). The book in the present sixth edition is segmented into 12 chapters (the early editions had four), as the table of contents below on pp. 190-192 indicates. Chapters 3 through 11 offer precepts of worldly wisdom, of prudence, with the exception of chapter 9 which is concerned with the efficacy of faith and prayer in times of distress, prefaced (p. 140) with a definition of man's conscience as "true knowledge of Gods holy law, through the light of grace," which proves again that it is impossible to distinguish between secular ethics and religious doctrine in Renaissance moralizing.

In a very real sense the Baldwin-Palfreyman *Treatise* is a medieval book, that is to say, it continues medieval cultural and literary traditions. The first chapters contain thumb-nail biographies and bits of doxography of famous "philosophers" such as Galen, Ovid, and Seneca. This section therefore follows the style of the *Lives of the Philosophers* of Diogenes Laertius ,who regarded philosophy as mainly ethics, and similar works by Eunapius and Philostratus, all of which were known during the Renaissance and could have served as models. Yet as early as 1260 (?) John Waleys (or Johannes Gallensis), a Franciscan lector at Oxford, compiled his *Compendiloquium* (Venice, 1496), a similar work (see Antoine Charma, *Étude sur le Compendiloquium de vita, moribus et dictis illustrium philosophorum de Jean de Galles,* Paris, 1866). Later, Walter Burley, one of the illuminations of Merton prior to the grim visitation of the Black Death in 1348, made a free adaptation of Diogenes; Caxton's first publication on English soil, *The Dicts and Sayings of the Philosophers* (1477), drew on a similar but different ultimate source, the *Liber Philosophorum Moralium Antiquorum* of Abu'l Mubeschschir ben Fatik, an Arab writer resident of Damascus (c 1053). The first ambitious history of philosophy in England that attempts analysis of metaphysical and physical problems as well as ethical

ones, that of Thomas Stanley (1655), draws heavily on Diogenes, as did the first comprehensive work on the Continent, Johann Jakob Brücker, *Historia Critica Philosophiae* (1742-44). The reputation of Diogenes before the bar of scholars seems still undecided: Zevort, who translated him into French in 1847, spoke of him as an "epigrammatiste sans esprit, érudit sans profondeur" (p.iv); Praechter, in Ueberweg's magisterial *Grundriss der Geschichte der Philosophie,* lauds his work as "das Hauptwerk über antike Philosophiegeschichte" (p. 22). A competent dissertation on Diogenes by Richard Hope (1930) propounds qualified evaluations. Yet the technique of compiling thumb-nail biographies along with attributed sayings had been part of the long tradition of hagiographical memorialization in the West, so that we should not credit this technique solely to Diogenes. It is illustrated in such popular Renaissance works as Pedro Ribdeneira, *Illustrium Scriptorum Religionis Societatis Jesu Catalogus* (Lyon, 1609), or Robert Bellarmine, *De Scriptoribus Ecclesiasticis* (Leiden, 1612). The first comprehensive survey of medieval philosophy, that by Adam Tribbechovius, employs a different style, that of discussing dogma rather than personalities, since, as its title indicates, it is animated by a Lutheran bias: *De Doctoribus Scholasticis et corrupta per eos divinarum humanarum rerum scientia* (Giessen, 1665).

Although the Baldwin-Palfreyman Treatise is written in prose, it does employ versified moral introductions as chapter headings, and hence partakes of another medieval tradition. This tradition may be observed in Old English writing, as in the "Instructions for Christians" preserved in Cambridge University Library MS Ii.1.33 (printed in *Anglia* LXXXII, 1964), down to the *Proverbial Philosophy* of Martin Tupper (1838), who next to Sir Walter Scott was one of Queen Victoria's favorite poets. Middle English verse offers many exemplars of didactic poetry which the Germans call "Lehrdichtung" or "Spruchpoesie," such as George Ashby's *Dicta Philosophorum* (*EETS ES* No. 76), or Peter Idley's *Instructions*

to his Son (ed. Charlotte D'Evelyn, 1935), to say nothing of the manifold versions of the mnemonic Cato's *Distichs,* which countless medieval children were forced to memorize after they had mastered their Psalters. The anonymous *Liber Proverbiorum* in Harley MS 7578, which is still unprinted, illustrates both the verse format and the fanciful attribution of sentences to names of note such as Plato or Hermes, another medieval habit which is adopted in Baldwin's work. The Fathers are so exploited in the anonymous macaronic verses in Cambridge University Library MS Ll.4.14, and in the Vernon MS *Proverbs of Prophets, Poets & Saints,* a trilingual work (*EETS OS* No. 117).

The twelfth and last chapter of the Baldwin-Palfreyman *Treatise* contains a collection of similitudes, a delight to Renaissance rhetoricians. Sibling to Renaissance commonplace manuals from equally honored sacred and profane writers, the similitude collections served youngsters wrestling with Ciceronian invention, preachers seeking pat parables, poets seeking images to metamorphose according to the fashionable doctrine of *imitatio,* polemic writers seeking authoritative, because ancient or persuasive, writ to smite their irenic antagonists. Neglecting European exemplars, a few such English collections may be cited: Anthonie Fletcher, *Certaine Very Proper & Most Profitable Similies* (1595): Francis Meres, *Palladis Tamia,* (1598); Nicholas Ling, *Politeuphuia* (1598); Robert Cawdrey, *A Treasurie or Storehouse of Similies* (1600); John Bodenham, *Belvedere* (1600). The prototype among incunabula of this class was Iohannes de Sancto Gemiano, *Summa de Exemplis ac Similitudinibus* (Hain, Nos. 7542-47), who drew on medieval compilers such as Alanus de Insulis; and, as usual, Erasmus tapped the market with his *Parabolae sive Similiae* (1514).

IV

In his *Middle Class Culture in Elizabethan England* (1935), Louis B. Wright sees Baldwin's *Treatise* as one

of the many short-cuts to self-improvement for the rising middle class (it always seems to be rising) whose thirst for culture has always sustained the publishing industry. From this point of view it bears comparison with one of the great best sellers of modern America, Will Durant's *Story of Philosophy,* which presumably imparted culture in ten easy lessons. Perhaps it was also popular at Oxford and Cambridge, the academic life of which has been surveyed in Craig R. Thompson, *Universities in Tudor England* (1959). Elizabethan arts students and their European counterparts did not study biological ecology or nuclear physics; from grammar school through the universities they were subjected to a narrow curriculum, to a constant and intensive drill in the old trivium of grammar, rhetoric and logic, which was designed to lead to proficiency in disputation on topics such as those supplied in Lucas Trelcatius, *Scholastica et methodica locorum cummunium institutio* (Oxford, 1606). This drilling largely accounts for their facility in language—which meant primarily facility in Latin—and perhaps for their enviable social poise. We may recall that Henry Adams observed that the only real education offered by the Harvard of his day was that of social poise. One of the treasures of the Bodleian, the Latin exercise book of Edward VI (MS Autog. e. 2), shows the young prince's boyish hand copying out the worn Ciceronian sentence: Sapientia est scientia rerum divinarum et humanarum causarum; one of the treasures of The British Museum, a Saon edition of 1514 of Nannus Mirabellius, *Polyanthea,* a huge collection of proverbs and commonplaces, contains the boyish marginalia of Henry VIII. So the vast Renaissance printing of rhetorics, commonplaces, and proverbs like Polydore Vergil, *Proverbium Libellus* (1506, etc.) or Joannes Stobaeus, *Sententiae* (1559, etc.) is understandable. The recent scholarship of Walter J. Ong, S. J., Sister Miriam Joseph, C.S.C., William T. Costello, S.J., and Joan M. Lechner, O.S.U., has contributed significantly to our understanding of Renaissance rhetoric. Morris P. Tilley's dictionary of Elizabethan proverbs

(1950) is standard; and Charles G. Smith, *Shakespeare's Proverb Lore* (1963) is very useful.

V

I am obligated to the kind offices of The American Philosophical Society for a grant which enabled me to read in England during the summer vacation of 1964, and subsequently to draft this introduction. Since the various editions of *A Treatise* were continually revised and augmented, the copy text for the present reprint is the Folger Shakespeare Library copy (*STC* 1267) of the 6th edition of 1620 (?), mainly because of its fulness of content. Dr. Louis B. Wright, Folger's Director, has kindly granted permission to make this reproduction. However, a few substitutions from the British Museum copy (press mark 1080.c.34) have been inserted when a page was unsatisfactory because of poor inking or tight binding. The letter press used—the black letter popular in the middle of the sixteenth century—was probably used to give the 6th edition an appearance similar to the early editions. The bare reprint of the British Museum copy of the 1555 edition of *A Treatise* which appeared in Edward Arber's *A Christian Library,* III (London, 1907), has long vanished from the dingy bookstalls off Charing Cross Road.

Robert Hood Bowers

University of Florida
June 22, 1965

A TREATISE OF *Morrall Philoſophie:*

WHEREIN IS CONTAIned the worthy ſayings of Philoſophers Emperours, Kings, and Orators: their liues and anſwers: of what linage they came: *and of what Country they were: Whoſe* worthy Sentences, notable Precepts, Counſels, and Parables, doe *hereafter follow.*

Firſt gathered and ſet forth by *William Bauldwin*, and now the ſixt time ſince inlarged by *Thomas Palfreyman*, GENTLEMAN.

PROVERBS 2.

If wiſedome enter into thine heart, and thy ſoule delight in knowledge, then ſhall counſell preſerue thee, and vnderſtanding ſhall keepe thee.

LONDON:
Printed by *Thomas Snodham.*

TO THE RIGHT Honourable Lord, *Henry Haſtings*, Earle of Huntington,

Thomas Palfreyman wiſheth increaſe of grace, honour, and proſperitie.

ALthough I haue beene already ſufficiently perſwaded that your Honour, euen from the Cradle, hath beene trained vp in the pathway of vertue, and (according to the profeſſion of a godly and true Chriſtian) hath receiued inſtructions, as well in the ſacred Scriptures, as alſo otherwiſe in prophane learning: the knowledge of both which, with age, hath ſo largely growne, that you neede not my helpe and furtherance for the keeping of thoſe things the better in memory which you haue with ſuch diligence read: yet hauing an eye to your ſtate, vpon whoſe ſhoulders, in time, ſome charge of this Common-wealth is like to leane, as commonly it happeneth to all Noble men, but moſt worthily indeede to thoſe whom God hath endued with the gift of vnderſtanding and knowledge. I thought it not vnfit to preſent vnto your Lordſhip, this little Booke, entituled, A Treatiſe of Morrall Philoſophie, *very expedient to all eſtates, but moſt neceſſary, as* Ariſtotle *ſaith in his* Ethnicks, *to thoſe that by vertue of knowledge ſhall haue*

the gouernance of a Common-wealth, which ought not onely to haue good wils to doe well, but alſo exactly to know and ſearch out with diligence a ready way and meane whereby they may at all times, as with a dearely beloued familiar (either in heart or in hand) receiue ſuch aduertiſements and godly counſailes, as ſhall neuer ſeeme to ſwerue from ſuch intentions as be grounded in an honeſt and godly will: that thereby not onely the true order and high eſtate of Princes, of Nobility of Honour, of Iuſtice, and ſuch other like vertues may effectually be knowne: but alſo of ſuch be rightly vnderſtood, put in vſe and practiſed, by their due and peculiar offices, to the common comfort and commodity of their Country, purchaſing to themſelues the fauour and bleſſing of God, and gathering together the incomparable treaſures of a faithfull and true heart, euen prayer and praiſe, or paine and loſſe of life, if neede ſhall ſo require.

Of which things foraſmuch as this my labour doth intreat, and you of a godly diſpoſition thereunto inclined, and like alſe hereafter to put in practiſe. I thought it good to Dedicate this my poore trauaile vnto your Honour, that it might the rather creepe forth vnder the ſafe conduct of your goodneſſe vnto the hands of others, that likewiſe are bent to ſeeke forth and follow ſuch godly counſailes and witty ſayings as are in this preſent Treatiſe contained, to the increaſe of vertues and furtherance of all ſuch good and liuely motions as ſhall at all times redound to the glory and praiſe of God, and to the neceſſary reliefe, ioy, and comfort of the Common-wealth.

Your Honours in all dutie,

Thomas Palfreyman.

TO THE READER.

FOraſmuch (moſt gentle and vertuous Reader) as it fortuned me of late (being in the Country) to be in company with my very friend, and finding in his hand a booke, wherewith he was paſſing the time, (entituled *A Treatiſe of Morrall Philoſophie*) which becauſe I had not before ſeene, I deſired to haue it to reade. And when I had partly read, not onely of the Philoſophers liues and anſweres, but alſo of their good Precepts, godly Counſailes, and wiſe Sayings, I was much in loue therewith, and moſt heartily deſired it of my friend, till ſuch time as I had throughly read it. That done, I called to remembrance the like worthy and notable ſentences and good counſailes, that I had often read in diuers and ſundry other works. And to the intent by placing them together, I might the better keepe them in memory, and effectually beſtow ſome ſmall part of my time in ſuch kinde of exerciſe as ſhould bee to the glory of God (who is the author of all goodneſſe, and furtherer of all good workes: and for the auoiding of that peſtilent and moſt infectious canker, *Idleneſſe*, whereby is ingendred, as we commonly ſee by experience, ſuch infection as ſhortly deſtroyeth both ſoule & body) I tooke in hand this ſmall enterpriſe, which by Gods grace I haue finiſhed. And after I had once again examined the ſaid Booke, and truely noting the effect of euery Chapter, wherefore they were written, whether they were

of themſelues perfectly one matter, or one mingled with another, I found not onely in the one, but alſo in the other, ſuch ſingular pleaſure and earneſt prouocation of often reading, that as a man euen in the middeſt of a pleaſant and faire garden, enuironed with banks, beautifully ſet and garniſhed with all kindes of moſt delicate and dainty ſweet flowers, and at liberty as him liked to take or refuſe: ſo there I found plenty and great ſtore of ſuch louely pleaſures as I liſted to embrace: I did then confer one ſentence with another, throughout the whole Booke: and as I vnderſtood the matter, I placed it in the right Chapter: As if the Chapter did chiefly ſpeake of God, of the Soule, or of the World, and ſo forth; ſuch precepts, parables, and ſemblables as I found, were diſplaced and ſet abroad among ſentences of diuers and ſundry matters (and alſo thoſe other neceſſary ſayings, that I had gathered together out of other Authors) I rightly placed, not onely in Chapters, but alſo the ſentences agreeable one to another, as a man would familiarly tell a tale.

I haue alſo drawne into ſummaries the effect of euery Chapter, and where I had at the beginning of my firſt worke (namely this Treatiſe) omitted and left out certaine Chapters (ſet forth by Mr. *Bauldwin*, the firſt author thereof,) which did ſhew how Philoſophie began: of the three parts of Philoſophie: who were the Inuenters thereof, and the manner of teaching the ſame, as alſo the Philoſophers liues and anſweres, notwithſtanding their excellency and goodneſſe, as I alwaies worthily haue and will giue them their due commendation and praiſe, in conſideration of their neceſſary, honeſt, and godly kinde of doctrine, ſo pithily and learnedly ſet forth as before mentioned: for I had ſelected and choſen out a great number

number of good counſailes, witty and godly ſayings of the Philoſophers, learned men, and noble Princes, like vnto the others (with their precepts alſo and witty ſayings) by him before gathered & put forth, doubting much that if I ſhould haue ioyned the ſaid number of ſentences to the whole ſumme of this Treatiſe, it ſhould not onely, as appeared to me, haue ſeemed ouermuch to be inlarged, but alſo the more vnhandſome of the reader to be carried. Yet notwithſtanding, ſince both the fourth and fift edition of this worke from my hand, although at thoſe times not a little inlarged, with moſt familiar ſentences, very notable and excellent, accordingly in their right places beſtowed, with the addition alſo of certaine omitted Chapters at the beginning of the Booke, with the putting-to likewiſe, although but briefly, the liues of certaine other Philoſophers, Emperours, Kings, and Orators, not mentioned before in his Treatiſe, their names, of what linage they came, and their ſentences alſo following in their places, but alſo now againe the ſeauenth time, ſeeing the eſtimation of the work, and the great pleaſure that all men haue worthily therein, for the variety of ſuch delightfull matters, as in it is contained, tending to diuers purpoſes, neither yet any let or incumbrance, being eaſie to be carried, I haue the ſeauenth time, as the breuity of time would permit, endeauoured my ſelfe gladly, as I might, to ſatisfie the godly Readers minds, not onely with the like collected ſentences as before, conueniently and duely placed throughout the Book: but alſo certaine other whole Chapters of ſundry and effectual cauſes, both touching vertue and vice, as alſo of the ſtate of mankind, of mans conſcience, and ſuch like, to the number of ſeauen or eight, orderly ſet amongſt other Chapters, as the effect of their cauſe duly requireth, beſeeching thee (moſt gentle & friendly

Reader) that although among theſe my ſimple doings thou ſhalt finde me too groſe, rude, and vnlearned, barren and void of all ſuch liuely graces and good gifts as indeede ſhould rightly be full fraughted in the braine and vnderſtanding of him that ſhould take any ſuch worke in hand, to the contentation and well pleaſing of moſt men, & ſpecially of the learned reader (whoſe eyes are wide open quickly to eſpie out ſuch faults as are indeed worthy of reprehenſion,) I ſhall therefore moſt heartily deſire thee, fauourably to beare with me, and with thy good contented minde, friendly to accept the ground of my earneſt good will, where I haue (as before written) but little altered, and as appeareth more ſlenderly finiſhed the ſaid Treatiſe: which is if it be any thing at all, worthy but of ſmall commendation, in compariſon of the witty and learned handling of the other.

Vnto the author whereof (M^r. *Bauldwin*) I yet ſtill (as before) gladly and moſt heartily refer the whole commendation and praiſe, conſidering that by him, and through his godly diligence, I had firſt occaſion to write, whereon I haue (I truſt without offence to God) honeſtly ſpent my time, if time herein well ſpent be good, and worthy the acceptation of God, although for ſo ſmall a cauſe and little ſparke of vertue. I haue here good occaſion to commend vnto thy remembrance, with moſt humble deſire, that not vnkindly, or as an vnable friend or enemie to vertue, thou contemne what God alloweth: vnto whom, and vpon whoſe diuine will ſhould onely depend all our wils, our whole obedience and faithfull ſeruice, euery man according to the gift of God and his vocation: by whom, in conſideration of his ineffable goodneſſe and loue towards vs (who onely weigheth and gladly accepteth the good intents of the heart) wee are either of

of vs encouraged without feare boldly to preſent and returne vnto him ſuch liuely fruits of his grace (whatſoeuer they be) more or leſſe, as hee hath mercifully grafted in vs, being the author and onely giuer of all good things, our onely patrone, our ſtraight way, and onely marke of very felicity: from whoſe order and meſt holy will whoſoeuer in any thing writeth one inch or naile breadth, he goeth beſide the right path, and wandreth out of the way.

I haue therefore good hope, that there is no Chriſtian, or one that indeed hath profeſſed the good rule of Chriſt, (except he be an hipocrite or a diſſembler) ſpecially hauing the bleſſed benefit of God, the gift of vnderſtanding and knowledge, by vertue whereof his mind ſhould alwaies ſeeme in ſuch wiſe to be ſo ſtrongly fenced and armed with wholeſome precepts, honeſt opinions, and godly intentions, throughout all his conuerſation and working, that will at any time, or for any thing, and ſpecially for a good thing, maligne or ſpite his friend or brother: and inſtead of friendſhip to purchaſe him enmitie, or to make of his friends his foes, though he ſhould looſe thereby (if the caſe ſo neere touch him) a great part of his owne praiſe and glory. For if in all our good intents we doe reuerently examine the dignity, ſtate, or condition of our calling, ſtraightly entering into iudgement, rather of our owne iuſt cauſes, profeſſion and duety (either to the ſupplanting of vice, or erection of vertue) then raſhly to ſtumble at other mens matters, to what end in effect I pray you, ſhould all our diligence and ſtudy bee, during our liues, that haue profeſſed Chriſt, but ioyfully to winne and allure, according to our knowledge, by our continuall trauaile, by our counſailing and faithfull working if it were poſſible, all men to a Chriſtian and godly life?

ſhould

ſhould it once appeare through our ſufferance, that any poyſoned euill ſhould poſſeſſe and infect our hearts to the contrary, that through either negligence or wilfulneſſe in deceiuing our ſelues we will loyter, delay, and dally with the time, with our duties, and with the gifts of Gods grace.

Should not the remembrance of our ſelues, what we are, & what we haue bin, be in vs continually quick and liuely? What haue we, that we haue not receiued? or to whoſe glory ſhould all ſuch gifts as wee haue receiued be imployed? Is there any thing in vs at all, touching properly our own nature, wherein we ſhould reioyce or ſeeke to be magnified, either with the gifts of grace to purchaſe worldly exaltation, and not rather giue vnto God his due honour, and be out of all doubt, that whatſoeuer we doe, or howſoeuer we examine or iudge of our ſelues, the truth of God endureth, his iudgements are true, and according to his truth our doings (by him) ſhall bee tryed, and moſt ſtraightly iudged? We enter not into iudgement one with another: I iudge no man, neither let any man iudge of mee, but rather pray for mee, and I will moſt heartily pray for all men, that God of his infinite mercy and goodneſſe will vouchſafe to giue vnto vs his vnworthy ſeruants, the ſpirit of humbleneſſe and feare, and graciouſly to illuminate our eyes, that we may ſee euery good and perfect gift to be giuen vs of him from aboue, to be receiued & vſed with thankſgiuing, and that in his diuine preſence it may alwaies and in all things appeare, that our profeſſion and rule hath nothing to doe with the curſed ſpirit of enuy and ſtrife, ſcarnefulneſſe or diſdaine, & the like works of iniquity: for where ſuch lothſome companions beare rule and are guides, there truely the wiſedome & grace of God hath no place, but the wandring

ſpirit

ſpirit of vnſtable, and all manner of euill works, whereby is ingendred forgetfulneſſe and an vnthankfull life to God, as experience oftentimes and in diuers things hath approued.

And this is further greatly to bee lamented, that where the godly intent and diligent trauaile of diuers men, according to the gift and grace of God, hath beene imploied & ſet forth to the furtherance of vertue, knowledge, and piety, either touching themſelues or for others commodity, if it hath chanced to come to the ouer looking and handling of ſome curious or ſcornefull perſon, finding it vnpicked, empty, barren of eloquence, void of profound learning, excellency, dainty or fine perfection (although in ſome godly matters ſuch exact diligence and niceneſſe needeth not, ſo that the cauſe of God to his glory be chiefly and ſimply pretended and conſidered,) it hath ſeemed vnto them ſo loathſome, groſe, and vnſauory, ſo far contrary and diſagreeing vnto their delicate and dainty diet, that not onely they themſelues euil brooking and reiecting it, as vicious, vaine, or fooliſh, but alſo contentiouſly and by their buſie inforcement hath kindled in others the like hatred and contempt of ſuch godly purpoſes, to the great diſcouragement of faithfull and willing hearts, happily with good deſires inflamed to ſeeke the praiſe of God, and to traine by their godly endeuour vnto their fellowſhip, ſome at the leaſt to tread in the path-way to honeſty, which leadeth vnto moſt certaine and euerlaſting felicity, the iuſt reward of God, moſt gracious and bleſſed, prepared for euer vnto all the faithfull laborers and workmen in his iuſt cauſe.

This I haue noted, not as though I with the like occaſion ſhould be any thing offended, or feeling my ſelfe pricked, ſhould ſwell or ſtomacke againſt any man,

man, no truely, but only becauſe the remembrance of ſuch things (not a little lamented of many) came into my minde, which I haue ſomething touched, I truſt in ſuch wiſe, that I haue not iuſtly kindled offence againſt any man. But if there be any (as in manner before rehearſed) that contrary to the vertue of their good gifts and calling, (through the Diuels ſleightie inuaſion and forgetfulneſſe of the charitie of God) maliciouſly will depraue, ſpurne, defile or ſpot theſe my ſimple doings, or proudly extoll the glory of their owne excellency, through diſpraiſe or ſpite of this that I haue thus rudely wrought: notwithſtanding (I ſay) ſuch ingratitude and vncharitable attempts, without minding of other reuengement, I doubt not but in the end God who is mercifull, gentle in reforming, and alwaies ready to further his good workes in them already begun, to the increaſe of his glory, will ſend them a more ſure and perfect guide, will giue them grace to be more thankefull, and better to vſe his benefits, remembring thereby the goodneſſe and perfect will of God, that as there are diuers gifts, and diuers manners of operations in men, ſo there is but one ſpirit, and one God that giueth and worketh all in all.

And the gifts of the ſpirit of God are giuen to euery man to no other vſe but to edifie withall, louingly to helpe one another, to comfort & incourage one another, and euery man to reioyce at anothers well doing: for loue ſuffereth and is curteous, it enuyeth not, it ſwelleth not, it ſeeketh not his owne, but reioyceth in all godlineſſe and truth; yea, it ſuffereth and endureth all things, to the onely glory and praiſe of God, who truely doth know, that when I tooke this Treatiſe in hand, I minded nothing leſſe then therein to be curious, to enter into compariſon with any man, or pretending herein any iuſt imperfection, arrogantly to reforme

reforme other mens doings, or yet to ſeeke thereby any preferment, praiſe, or glory, but onely for mine owne commoditie & pleaſure. At the firſt, with ſmall trauaile and little ſtudy I ſpeedily paſſed it through, which notwithſtanding, after I had thus ſimply ended, being ſeene, read, and throughly examined of others, who alſo noted the order of the alteration, what worthy ſentences of diuers matters I had gathered & put in their due places, to the edifying of the Reader, to the increaſing of Vertue and ciuill honeſty, what incomparable delight, godly ſolace, and comfort of mind there would be found, conſidering the variety of good ſayings and godly counſailes, and how profitable they ſhould be to all eſtates and degrees of men: they did not a little encourage me, but moſt earneſtly deſired me in ſuch wiſe to finiſh it, that it might be put forth to the vſe and commodity of all men: and that my diligence herein (although it be but little) ſhould not lye hid onely for mine owne purpoſe or priuate delight, but that I ſhould with good will, as a common friend or ſeruant generally to all men, ſeeke their profit, and at all times doe them pleaſure. Whoſe gentle requeſts I haue moſt heartily fulfilled, wiſhing that it were in no leſſe good order ſet forth, then the excellency and goodneſſe of the matter requireth.

But I yet beſeech thee gentle Reader, fauourably to take in good part this my ſimple doing, and rather imbrace this little Booke for the worthineſſe of the good counſailes and witty ſayings therein contained, then to refuſe or neglect it, becauſe it is neither finely nor wittily handled, and at the leaſt haue this alwaies in remembrance, that a good thing through the vertue and excellency of it ſelfe, doth at all times and in all places (with ſmall ſetting forth) ſufficiently appeare to be of all good men worthily imbraced. And

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although(good Reader)that Philoſophie, and the ſayings of the Gentiles are not to be compared with the diuine and moſt holy Scriptures, yet are they not vtterly to be reiected and ſet at nought: for wee be (if we will ſeeme to credit the mindes of holy Doctors,) exhorted to the reading thereof, as appeareth plainly by the example of S. *Auguſtine* in his Booke, *De doctrina Chriſtiana. Cap.xl.* when he writeth of Philoſophers, and chiefly of *Plato* his ſect, declaring that if they haue ſpoken ought that is true & appertinent to our faith,we ought not onely to beleeue it,but alſo to challenge and retaine it,euen as our owne from other men,who are indeed no right owners thereof.So that it ſhall be lawfull to credit, not onely that which is contained in the ſacred Bible (which is the very perfect and true word of God,and the touchſtone whereby all truth is tryed) but alſo all other good doctrines and ſayings agreeable to the ſame,whether they be of Chriſtians, Gentiles, or of Philoſophers (as they are here called,)or of what nation or name ſoeuer they be vnder the Sunne.

And to conclude (louing Reader) I moſt humbly beſeech almighty God, that he of his moſt deere and tender mercy wil vouchſafe abundantly to beſtow vpon vs (his choſen children) the gifts of his grace,that like as we haue poſſeſſed his rule, and haue put vpon vs the badge and outward ſigne of Chriſtianity, and haue made (as we vſe to ſay at the Font-ſtone)a great and ſolemne vow, vnfainedly to follow, as holy and liuely members,his bleſſed word, and moſt holy commandements,and vtterly to renounce the curſed enimies of his immaculate and vndefiled Church(namely the diuell, the world, and the fleſh,) and alſo being of our ſelues but earthly, ſloathfull, and ſluggiſh, and altogether vnapt to the exerciſe of any goodnes,ſo to

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inſpire vs with the grace of his holy ſpirit, and to kindle in vs ſuch a zeale and feruent towardneſſe to the remembring and fulfilling of this holy profeſſion and chargeable vow, and to vnderſtand and deepely conſider of the ſacrament, what diuerſity there is between the fleſh and the ſpirit: what mortification of fleſhly luſts, burning of ſin, and what riſing againe into newneſſe of life is ſpiritually repreſented: and ſo like new borne children and perfect Chriſtians in our conuerſation to ſhew our ſelues, that generally and before all thoſe, whom wee call Gentiles or Heathen (whoſe godly ſayings, and good counſailes hereafter follow) our liues and Chriſtian conuerſation may ſo clearely ſhine vnto them, that the rayes and bright ſhining beames of our godly examples, kindled in vs, and comming from the euerlaſting light of all worlds, euen Ieſus Chriſt our head (who mightily poureth the light of his grace into his members, and with power vttereth ſtrength, according to the meaſure and quantity of faith) may ſo comfortably appeare vnto them, and among them, that ſo many as are called, and be lambs of his ſmall flock (diſperſed here and there throughout the whole world, and choſen to ſaluation before the foundation of the world, and are only hid to himſelfe) may be I ſay, by our vnſpotted liues and daily prayer, the ſooner trained vnto the feeling of Gods vnſpeakeable mercy, in the bloud and death of Ieſus Chriſt, his Sonne and our Sauiour: and that they may euen from their very hearts, confeſſe (they with vs, and we with them) the true Catholike faith, and ſo to trade our ſelues the one with the other in holineſſe and righteouſneſſe all the dayes of our liues, to the glory of God the Father. *Amen.*

Thomas Palfreyman.

A TREATISE OF Morrall Philoſophie.

THE FIRST BOOKE.

Of the beginning of Philoſophie.

Cap. I.

Some perhaps (ſéing wee intend to ſpeake of a kinde of Philoſophy) will moue this queſtion, more curious then neceſſary: where, and how Philoſophy began? and who were the inuenters thereof? and in what nation? Of which, ſith there is ſo great diuerſitie among Writers, ſome attributing it to one, and ſome to another: as the Thracians to Orpheus, the Grecians to Linus, the Libians to Atlas, the Phenecians to Oecchus, the Perſians to their Magos, the Aſſyrians to their Chaldees, the Indians to their Gimnoſophiſtes, of which Budas was chiefe, the Italians to Pithagoras, and the French-men to their Druides: bringing each one of them probable reaſons to confirme herein their opinions: It ſhall be hard for a man of our time (in which many writings are loſt, or at leaſt hid) fully herein to ſatiſfie their queſtion. Neuertheleſſe for as much as God himſelfe (as witneſſeth our moſt holy Scriptures) is the Author and

beginning of wisdome, yea wisedome it selfe, which is called of the Philosophers, Sophie: therefore I suppose that God, who alwayes loued most the Hebrewes, taught it them first. If ye aske to whom: I thinke (as also testifieth Iosephus) to his Seruants, Noe and Abraham, who after in their times taught it both to the Caldeans and to the Egyptians.

The Sonnes of Seth were also studious in Astronomie, which is a part of Philosophy, as appeareth by the pillars, wherein after Noes flood (which they by their Grand-father Adam had knowledge of) this Science was found by them engrauen: and after the Flow, was by Noe and his Children, taught to other Nations. Of which I grant, that he, which euery Countrey calleth the first finder, hath béne in the same Countrey, better then the rest: as among the Egyptians, Mercurious, Tresmegistus, or Hermes: whose workes both diuine, and Philosophicall, excéde farre all other that thereof haue entreated. Neuertheleſſe, the Grecians (who haue béne alwayes desirous of glory) challenge to themselues the Inuention hereof: and haue therein taken great paines, naming it first Sophia, and such as therein were skilled, Sophistes or Wisards, which so continued vnto Pithagoras time, who being much wiser then many other before him, considering that there was no wisedome but of G O D, and that God himselfe was alone wise, called himselfe a Philosopher, that is, a louer of wisedome; and his Science, Philosophy. There were besides these Sophistes, another kinde called Sapientes, or Sages, as was Thales, Solon, Periander, Cleobulus, Chilon, Bias, and Pittachus: and thus there were in

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all three Sects, that is to ſay, Wiſards, who were called Sophiſtes: and Sages, who were called Sapientes: and louers of wiſedome, who were called Philoſophers: all whoſe Science was Philoſophie, as wee may call it, naturall Wiſedome: of which the kinde called Tonica, began in Anaximander, and ended in Theophraſtus. And the other kinde called Italica, began in Pithagoras, and ended in the Epicure.

Of the three parts of Philoſophie. Cap. II.

Philoſophie is ſorted into three parts, Phyſick, Ethnicke, and Dialecticke. The office of Phiſicke is, to diſcerne and iudge of the world, and of ſuch things as are therein. It is the part of Ethnicke, to treate of life and manners: and it is the dutie of Dialecticke, that is, Logicke, to make reaſons to proue and improue both Phiſicke and Ethnicke, which is Morall Philoſophie.

Now as for Phiſicke, although it altogether be not from our purpoſe, becauſe it conſerueth the body in health, without which Morall wiſedome auaileth little; yet becauſe it is more then wee may accomplith, it ſhall be omitted: and ſuch as therein haue delight, may read Galen, Hippocrates, Ariſtotle, and ſuch other.

Logicke alſo, becauſe our matter is ſo plaine that experience daily proueth it, ſhall not greatly néd for our purpoſe, who deſire rather to be plaine and well vnderſtood, then eyther with Logicke or Rethoricke to diſpute, and garniſh our matter. But Morall Philoſophy, which is the knowledge of precepts and all honeſt manners, which reaſon acknowledgeth to belong and appertaine to mans

nature (as the things by which we differ from beaſts) and alſo is neceſſary for the onely gouernance of mans life, ſhall be here ſpoken of: not reaſoned to the tryall, but ſimply and rudely declared; yet ſo that ſuch as therin delight, although not fully ſatisfied, ſhall not be vtterly deceiued of their purpoſe.

Of the beginning of Morrall Philoſophie. Cap. III.

NEceſſitie (as I iudge, and that not without cauſe) was the firſt finding out of Morrall Philoſophie: and Experience, which is a truſty teacher, was firſt maiſter thereof, and taught ſuch as gaue diligence, to marke and conſider things, to teach and inſtruct others therein. And becauſe Socrates in a manner deſpiſing the other two kindes of Philoſophie, added this as a third, and taught it more then any of the reſt, therefore (becauſe men muſt be the beginners of mens matters) I aſſent with Laertius, to call him the firſt beginner thereof.

For although then among the Athenians the Sages, as Thales & Solon, both ſpake and wrote of like matter before him, yet becauſe hee ſo earneſtly embraced, and equally placed it with the other twaine, he deſerueth well the glory of the firſt beginner thereof: and although hee wrote it not in bookes (for which, as he thought, hee had a lawfull excuſe, or rather a good cauſe) yet his diſciple Plato hath written ſuch things of his teaching as few ſo fully wrote of before: which was as it is euident, many yeeres before Ieſus the ſonne of Syrach, whoſe worke we (for the purtie of the doctrine therein

therein contained) reuerence and honor, which as he himſelfe calls it, is a booke of Morrall wiſedome, though full of diuinitie, as are alſo many of Platoes workes, as witneſſeth Saint Auguſtine: and therefore becauſe Socrates was before Ieſus Syrach, I refer the inuention, I ſhould ſay the beginning thereof vnto him. As for Salomons workes, they are more diuine then morrall, and therfore I rather worſhip in him the diuinitie, then aſcribe the beginning of morral Philoſophie: wiſhing all men, and exhorting them both to learne and to follow thoſe ſo diuine and holy counſailes, vttered by him in his booke of Prouerbs.

Of the kindes of teaching Morrall Philoſophie. Cap. IIII.

ALl that haue written of Morral Philoſophy, haue for the moſt part taught it, either by Precepts, Counſailes and Lawes, or elſe by Prouerbes and Semblables: for which cauſe it may be well diuided into three kindes: of which, the firſt is, by Counſels, Lawes and Precepts, of which Licurgus, Solon, Iſocrates, Cato, and other more haue written much, counſelling and admoniſhing men to vertue by precepts, and by their lawes fraying them from vice.

The ſecond kind of teaching is by Prouerbs and Adages: which kinde of Philoſophie moſt commonly is vſed: in which they ſhew the contraries of things, preferring alwaies the beſt: declaring thereby both the profits of vertue, and the inconueniences of vices, that we conſidering both, may imbrace the good, and eſchew the euill.

The third kinde is by Parables, Examples, and

Semblances. Wherin by eaſie and familiar truth, hard things, and more out of vſe are declared, that by the one the other may be better perceiued and borne in minde: Our Sauiour Chriſt himſelfe, when hee taught the groſſe Iewes any diuine thing, moſt commonly he vſed parables, Semblables, and Examples, which (though differing in ſomwhat) draw all to one end, and therefore are of one kinde. The which kinde, Æſop moſt of al vſed, bringing vnreaſonable things, to teach and inſtruct men in graue and waighty matters.

Of Liues and Anſweres.

Of Ariſtotle. Cap. V.

ARiſtotle the ſon of Nicomache a Stargerite, was well beloued of Amintas King of Macedon, both for his learning, and alſo for his wiſedome. He was Platoes diſciple, and paſſed farre all the reſt of his fellowes. He had a ſmall voyce, ſmall legs, and ſmall eyes: hee would goe richly apparelled with rings and chaines, minionly rounded and ſhaven. Hee had a ſonne called Nicomache, by a Leman. He was ſo well learned, that Philip King of Macedonia ſent for him to teach his ſonne Alexander, who becauſe he reproued him ſo much, put him to death. But Apollodorus ſaith that he came to Athens againe, and kept Schoole there, and dyed when he was threeſcore and three yeeres old. He was an excellent good Phyſitian, and wrote thereof many good workes. Hee vſed to waſh himſelfe in a baſen of hot Oyle, and to carry a bladder full of hot Oyle at his ſtomache: he

hée vsed also when he slept, to hold a ball of brasse in his hand, with a panne vnder his bed side, that when it fell it might wake him. Being asked what vantage a man might get by lying, he answered: to be vnbeléeued when he telleth truth. Many times when he inueyed against the Athenians, he would say, that they had found out both fruits and lawes, but knew how to vse neither of them. He would say that the rootes of liberall Sciences were bitter, but the fruits were swéet: it was told him that one railed on him; to which he answered, when I am away let him beate me too. Being asked how much the learned differed from the ignorant: he answered; as much as the quicke differ from the dead. He would say that learning in prosperity was a garnishing, and in aduersity a refuge.

To one that boasted that he was a Citizen of a noble City, he said: boast not of that, but sée that thou be worthy to be of such a noble City. Being asked what was friendship, he said, one Soule dwelling in many bodies. Being asked what he got by Philosophy: he said, I can doe that vnbidden, which some can scarce doe compelled by the Law. Being rayled on to his face, and not regarding, and the rayler asking him whether he had touched him or no, he said: good Lord, I minded thée not yet. Being reproued because he gaue wages to one that was scarce honest, he said: I giue it to the man, and not to his manners. This, and such like, he spake and wrote in many good Bookes, of which we haue (though not the one halfe) yet so much as in our age is thought sufficient for one man to haue knowne and written: out of which, his most pithy Prouerbs for our purpose, shall be added in place most conuenient.

Of Anacharsis. Cap. IX.

ANacharsis the Scithian, was the Sonne of Gnurus, brother to Caduidus, King of Scithia, but his mother was a Grecian: by reason whereof he was learned in both the languages, and wrote much both of the Scithians, and Grecians Lawes, and also of warre and martiall affaires. Socrates saith, that he was at Athens in the xlvii. Olympiade, vnder the Prince Eucrates. And Hirmippus saith, that he went to Solons house, and when he was at the gate, desired one of the house to tell Solon that Anacharsis was without, who desired greatly, if he might, to be his guest, and haue his acquaintance. When the seruant had told Solon his message, hee sent him word againe, that he made guests of his owne Countrey folkes: which when Anacharsis heard, hee went in boldly, and said: Now I am in my Countrey. And when Solon saw his wit and wisedome, he admitted him not onely for a guest, but also for a principall friend. He had this one witty saying, worthy to be noted. The Vine bringeth forth three grapes. The first of pleasure, the second of drunkennesse, and the third of sorrow. Being asked what should cause a man most to be sober: he said, to behold, see, and remember the filthy beastlinesse of drunkards.

Being on a time in a ship, after that hee knew it was but foure inches thicke, hee said that they were nigh death that sayled. Being asked what Ship was most sure: that (quoth he) that commeth safe to the hauen. When he was demanded, whether there were moe dead then aliue, he asked,

in

in which ſide he ſhould count Mariners. Being vpbraided of a man of Athens, becauſe he was a Scithian: indeede (quoth he) my Country is a reproach to me, but thou art a reproach to thy Country. To one that aſked him if a wiſe man might marry a wife, he ſaid, what thinkeſt thou that I am? and when the other aſſumed that hee was a wiſe man: well (quoth he) I haue married a wife. When he was reproued of fearefulneſſe, hee ſaid that his fearefulneſſe cauſed him to abſtaine from ſinne. To a woman that ſaid he was foule and illfauoured, he ſaid, thou art ſo foule and filthy a mirrour, that my beauty cannot be ſeene in thee. When it was aſked him why wiſe men would aſke counſell, he anſwered, for feare of mingling their wills and their wits.

To a Painter that was become a Phyſition, he ſaid, the faults that thou madeſt before in thy workes, might ſome be eſpyed, but them that thou makeſt now, are hidden vnder the earth: for dead mens diſeaſes are buried with them. Being aſked what was both good and euill to man, hee anſwered, the tongue. Hee would ſay, that the market was a place appointed for men to deceiue in, and to apply themſelues to auarice. To a young man that was his gueſt, which ſlandered him, he ſaid: well young man, if while thou art young thou canſt not ſuffer wine, when thou art olde, thou muſt be content with water. He was the firſt (as ſome thinke) that inuented the Anker. He was long time with Solon, and thence returned into his owne Country, and there intending to change their lawes, and to haue eſtabliſhed the Grecians lawes, he was ſlaine of his brother with a ſhaft as he rode on hunting, and when hee felt his deaths wound,

wound, he ſaid: I haue bene preſerued in Greece by wiſedome and learning, but at home, and in my Countrey, I periſh through enuy: ſome write that hée was ſlaine while hee was ſacrificing after the manner of the Grecians. The reſt of his ſayings ſhall be ſpoken of in their places.

Of Antiſthenes. Cap. VII.

ANtiſthenes the Sonne of Nintithenes, was borne at Athens, and was diſciple to Gorgias the Orator, of whom he learned to pleade: and from him he went to Socrates, of whom he learned wiſedome and Morall Philoſophie. To a young man that would be his Scholler, which asked what hee néeded to his learning, he answered: a new Booke, and a new Wit. When it was told him that Plato ſpake euill of him, hée ſaid: it is ſtingly to be euill ſpoken of when a man doth well. Hée would ſay that it was better for a man in his neceſſity to fall among Rauens, then among flatterers: for Rauens will eate none but dead folkes, but flatterers will eate men being aliue. He would ſay, that Cities muſt néedes decay, where good men are not knowne from bad. Being praiſed of euill men, he ſaid: I feare mée that I haue done ſome euill. He would ſay, it was a great ouer-ſight (ſeeing they purged their Wheate from Darnell, and their warres of cowardly Souldiers) that they purged not their Common-wealth of enuious people.

Being asked of a man, what was beſt to learne, hée ſaid: to vnlearne the euill that thou haſt learned. Hée alwayes held Plato to be proud, diſdainefull,

diſdainefull, and high minded: inſomuch that when he met him at a Triumph where there were many goodly and couragious neyghing horſes, he ſaid: Plato, thou wouldeſt haue made a goodly horſe. He wrote many good Bookes, and ſpake many worthy and witty ſentences, which ſhall be ſpoken of hereafter: He dyed of a diſeaſe when he was very olde. It is ſaid, that when he was ſicke, Diogenes came to viſite him, hauing a blade by his ſide: and when he ſaid, who ſhall rid me from my diſeaſe? Diogenes ſhewing him his ſword, ſaid, this ſame ſhall. To whom Anciſthenes ſaid, I ſpake of my griefe, not of my life. There were more of this name, but he lyeth buried at Athens.

Of Anaxagoras. Cap. VIII.

ANaxagoras was an exceeding well learned man, and came of a good ſtocke: His Fathers name was Eubulus. He was very wittie in Philoſophie, and wrote much thereof. He was of a noble courage, and very liberall. For why? he gaue away all his Patrimonie: and when his Friends reproued him therefore, and ſaid that he tooke no care of his goods: what neede I (quoth he) ſith you take care therefore? At laſt, he went from them, and gaue his minde altogether to the ſtudie of Philoſophie, regarding neither the Common-weale, nor his owne profit, inſomuch, that when one aſked him if he regarded not his Countrey? He anſwered, yea, the chiefeſt thing I care for is my countrey? pointing with his finger toward Heauen. He was in Xerxes

time,

time, and began to treat of Philosophie at Athens, (as saith Valerius) when hee was but twenty yeere old, and tarried there twenty yeeres. He said that the Sunne was made of burning yron, and that there were mountaines and vallies in the Mowne. Some say that he told before of a stone that fell from heauen into the floud Egis. To one that asked if the mountaines of Lampsacum should euer be part of the sea: yes (quoth he) if the time faile not. Being asked for what entent hee was borne, he said, to behold the heauen, the Sunne, and Mowne. To a man that was very pensiue and heauie, because he should die in a strange country, he said, be of good cheere friend, for the way that goeth downe to hell is euery where. Silenus writeth, that in Prince Dimilus time, there fell a stone from heauen, and that Anaxagoras there-through held opinion that heauen was made of stone, and that but for the great compasse of the building, it would sodainely fall. Sotion saith, that he was accused for these and such like matters, and lost much of his goods therefore, and was banished: but others write that Tucidides accused him of treason, and being absent, was therefore condemned, at which time also his children died. And when it was told him how he was condemned, and his children dead: as touching his condemnation he said, Nature hath giuen like sentence both of my condemners and me. And as touching the children, hee said: I know that I begot mortal creatures. Neuertheless, afterward hee was saued by Pericles, and departed from Athens vnto Lampsacum: and being two and forty yeeres old dyed there. Being asked of the citie if hee would haue any thing done for him, hee willed that in the same Moneth in

which

which hée dyed, the children of the towne ſhould yéerely play, and that they ſhould kéepe that cuſtome for euer. Which granted, they buryed him honourably, and ſet vp a goodly Epitaph vpon his Tombe. His witty ſayings ſhall be ſpoken of in their places.

Of Archelaus. Cap. VI.

ARchelaus the ſon of Seuthus (as ſaith Appolodorus) was a good Philoſopher, and very ſtudious in Platoes workes, hee was firſt an hearer of Antilochus a Mathematicke, and afterward of Theophraſtus. He was a very witty fellow, and of a prompt ſpirit, and graue in communication, and much exerciſed in writing, and gaue his minde to Poetry. He delighted ſo much in Homer, that euery night before he ſlept, hée would reade ſomewhat in him. He learned Geometrie of Hipponicus, and was thereto ſo dull, and yet ſo well learned in the craft, that he would ſay, that Geometry fell into his mouth as he gaped. Hearing men ſinging vnfauorily, méters that he made, he kicked them on the ſide, ſaying, Yée breake mine, and I will breake yours. Being called to a ſicke man, perceiuing that he was ſicke for thought and lacke of riches, he conueyed vnder his pillow a bag full of money, which he finding was ſo ioyfull that hée recouered ſtraight-wayes. When hee was bid to ſolute a riddle at a banquet, he ſaid, that the chiefeſt point of wiſedome was to know to what purpoſe each time was méteſt. To him that aſked him why many ſchollers of euery ſect became Epicures, but none of the Epicures became of other ſects: hee ſaid, becauſe that Cocks were made of men,

men, but neuer men of Cocks: or, as ſome ſay, Capons be made of Cocks, but neuer Cocks of Capons. Being reproued becauſe hee challenged not a yong man whom he had right to, hee excuſed him elegantly, ſaying: it is not poſſible to draw ſoft Cheeſe with an hooke. Being aſked what man was moſt in trouble, thought and care, he ſaid: he that deſireth moſt to be at quiet and reſt. Being aſked whether it were better to marry a faire woman or foule, hee anſwered: if thou marry a foule one, thou ſhalt haue griefe with her: but if thou take a faire one, ſhe will make thee a Cuckold. He called old age, the hauen of all tribulations. Hee ſaid it was a great euill, not to be able to ſuffer euill. To an enuious man that was very ſorrowfull, he ſaid: I know not well, whether euill hath chanced to thee, or good to another: ſignifying thereby that enuious men are as ſorrowfull for others proſperitie, as for their owne aduerſitie. As hee ſayled among theeues, by chance they met with a ſhip of true folkes, which the theeues eſpying: ſaid, we may chance to die if we be knowne, and ſo may I (quoth he) if we be not knowne. Theſe and ſuch like anſweres he gaue, and dyed at Athens, when he was eightie yeares old. His witty Prouerbes ſhall be ſpoken of hereafter.

Of Ariſtippus. Cap. X.

ARiſtippus (as ſaith Æſchines) came to Athens to heare Seneca, whoſe excellent wiſedome was ſpoken of euery where. But when Socrates was dead, he flattered Dioniſius, and became a Courtier. Hee was a merry-witted fellow, and could faſhion himſelfe meete for all times and places,

places, inſomuch that Diogenes called him the Kings hound. When he on a time had eſpyed Diogenes gathering of hearbs, for to make pottage, he ſaid, if thou Diogenes couldeſt flatter Dioniſe, thou ſhouldſt not need to gather wortes. To whom Diogenes ſaid: if thou alſo couldeſt be content to gather and eate wortes, thou ſhouldeſt not neede to flatter Dioniſe. When one made boaſt that hee had learned much: hee ſaid, thy learning conſiſteth not in the greatneſſe, but in the goodneſſe. To one that made great brags of his ſwimming, hee ſaid: art thou not aſhamed to boaſt of that that every Dolphin can doe? Being reproued becauſe he hired a Rhetoritian to plead his cauſe: he ſaid; when I make a banquet, I vſe to hire a Cooke. When his Seruant that iourneyed with him, was tired with waight of money which he carried, hee ſaid, that which is too heauy, caſt out, and carry what thou canſt. Bion ſaith, that as he ſayled, perceiuing he was in a Pirates ſhip, he tooke his money and counted it, and then (as againſt his will) let it fall out of his hand into the ſea, and mourned for it outwardly, but ſaid inwardly to himſelfe, it is better that this be loſt of me, then I be loſt for this. Dioniſius commanded that all his ſeruants ſhould dance in purple roabs, which Plato would not doe, ſaying, I will not put on a womans garment: but Ariſtippus did, and when he began to dance, he ſaid, in drunken feates the ſober offend not. It chanced that he ſued to Dioniſius for a friend of his, and being denied, he fell downe before his feete, and when he was reproued thereof, he ſaid: I am not in the fault, but Dioniſius, who hath eares at his feete. This and many like anſweres he gaue, which who ſo deſireth to read, may looke in the Apothegmes of

Eraſmus,

Erasmus, where he shall find enough: which because it appertaineth not greatly to our purpose, we will omit, and entreat of his good Precepts and Proverbs, in the places thereto appointed.

Of Agesilaus. Cap. XI.

AGgesilaus (surnamed the great) was the sixt king of the Lacedemonians. He was a Noble Prince, of excellent vertue, euen from his childe-hoode, as in truth, iustice, temperance, noble courage, liberality and continency. Wherefore he was so much honoured, and prospered so well, that he subdued to the Lacedemonians innumerable Cities and Countries in Asia & Græce, of whose wisedome and prowesse, remaineth yet many remembrances. And returning on a certaine time from Egypt, by a sodaine tempest, being driuen vpon the coast of Libia, dyed, when hée was fourescore and foure yéeres of age.

Of Alexander Seuerus. XII.

ALexander Seuerus, sometime Emperour of Rome, was a Syrian, borne in the City of Arrene, his fathers name was Varius, who was lineally descended from the noble house of Metrellus, a Roman, called Metrellus the vertuous: his mothers name was Mammea: hée raigned thirténe yéeres: he was vertuous, wise, gentle, liberall, sincere, and to no man hurtfull. Hée was of visage faire and well proportioned, in body large, and goodly of personage, and therewith was strong and able to sustaine paines, as hée that knew his owne strength, and in the preseruing thereof

hée

hée was not found negligent. Therewith he was amiable, and towards euery man gentle and eaſie to be ſpoken to. By the diligence of his good parents hée was euer from his infancie brought vp in the ſtudie of good Letters, and all manner of honeſt learning, as well martiall, as ciuill: hee reuerenced learned men greatly, and did nothing in the common-wealth without the aſſiſtance of wiſe and learned Councellors. He was at the laſt wickedly ſlaine, and his mother Mammea, by one Mariminus, whom he of a Muletor had aduanced to high dignities.

Of Alexander the great. Cap. XIII.

ALexander (ſurnamed the great) was the ſon of Philip King of Macedone. In his youth hee was inſtructed by Ariſtotle in learning: hée was fortunate in all his deſires. He was of a valiant and ſtout courage: for being but twentie yéeres of age, hée vndertooke the enterpriſe to conquer all the whole world, by a certaine Army of men, prepared by his father Philip, which was of two and twentie thouſand Foote-men, and foure thouſand and fiue hundred Horſe-men, hauing no Captaine vnder the age of threéſcore yéeres. And ſo enterpriſed with moſt valiant courage, and did ſet vpon the whole world, and had alway the victory of his enemies. He raigned twelue yéeres: and returning homeward from the wars, (in the middeſt of his glory) at the Citie of Babylon hée ended his life.

Of Ambroſe. Cap. XIIII.

AMbroſe was a Romane borne, of a very ancient and noble houſe, and was ſometime Conſull of Rome. Hee was a man of great fame, and of ſuch holineſſe, ſuch gentleneſſe, and ſuch excellent wiſdome, that not onely in his life time, but alſo after his death, hee was had in great honour throughout all the world.

Of Auguſtus Cæſar. Cap. XV.

AVguſtus was the ſecond Emperour of Rome, who as ſoone as he heard of the death of his Uncle Iulius, he haſted from Appolonia to Rome to poſſeſſe his inheritance, & to reuenge the death of Cæſar. He raigned ſixe and fiftie yeares, and ended his life at Nola, & was buried at Rome, in the field of Martius: whoſe death the Senate (for his vertue, wiſedome, and worthineſſe) did ſo lament, that they ſaid that they would eyther he had not beene borne, or elſe being borne, he had not dyed.

Of Bias Priennius. XVI.

BIas Priennius (as ſaith Diogenes) was borne in Priena. His fathers name was Tuetamius. Satirus called him the firſt of the ſeauen Sages, and many geſſe that he was very rich. Phanodicus writeth, that he redeemed many wenches of Meſſena, which were captiues, and brought them vp as his owne Daughters, and afterward giuing them dowries, ſent them home againe to their country

countrey vnto their friends. Not long after certaine fiſhers found a golden treſſe or Triuet, on which was written, Sapienti, that is, Giue this to a wiſe man: which when the foreſaid wenches Fathers heard of, they ſaid, Bias was a wiſe man, and ſent it him: but when he ſaw it, he ſaid, Apollo was a wiſe man, and ſo he ſent it to him. We find that when his countrey Priena was beſieged by Aliattes, he fed two mules for the nonce, inſomuch that they were exceeding fat, and droue them forth into their enemies tents: which when Aliattes ſaw, hee was amazed, thinking by the fatneſſe of them that they had great plenty of all things, and therefore minding to raiſe his ſiege, he ſent a meſſenger into the City to ſearch the truth: and when Bias perceiued the Kings intent, he made many great heapes of ſand to be couered with wheate, and ſhewed them to the meſſenger: which when the King heard, thinking that they had great plenty of victuals, hee made peace with them, and commanded Bias to come vnto him, to which Bias anſwered, I command the King to eate Onions, and to weepe. He wrote about two thouſand verſes. Being aſked what was hard, hee ſaid, to take in good worth aduerſity after proſperity. On a time hee ſayled among wicked men, and when the Ship was ſore ſhaken with a great tempeſt, and thoſe wicked men called vpon God: Peace (quoth he) leſt hee ſée you ſayling from hence. To a wicked man that aſked him what was goodneſſe, hée gaue no anſwere, and when hée aſked why hee anſwered him not, he ſaid, becauſe thou enquireſt of that which pertaineth not to thée. Hée would ſay, that he had rather be Iudge among his enemies, then among his friends; for of his enemies hee ſhould

make one his friend, but amongst his friends hée ſhould make one his foe. Being aſked in what déede a man reioyced moſt, he anſwered, when hée gained. He was a good Orator, and when he was very olde, as hée pleaded a cauſe for one of his friends, after he had done his Oration, being weary and faint with ſpeaking, hée reſted his head in his Nephewes lap, which was his Daughters ſonne, and when his aduerſaries beganne afreſh, and had finiſhed, and the Iudges had giuen their ſentence on his ſide whoſe part Bias toke, as ſoone as the iudgement was ended, hée was found dead in his Nephewes boſome, who buryed him worthily, and the Citizens of Priena, dedicated a Chappell to him, which is called Tewtontum. He would ſay alway the greater part are euill. The reſt of his ſayings ſhall be ſpoken of in their places.

Of Chilo, the Lacedemonian. Cap. XVII.

CHilo, the ſonne of Damagetus, was borne in Lacedemonia: he wrote many verſes, and held an opinion, that man, by reaſon, might comprehend the fore-knowledge of things to come, by the might and power of his manhood. There were in his time (as ſaith Soſicrates and Pamphillia) diuers Officers, of which one was moſt noble, as the Officers called Ephorie, which were Kings fellowes. Wherefore his Brother being angry becauſe he would not take that Office, ſith he himſelfe had béene in it before: O brother (quoth he) I can ſuffer wrong, and ſo canſt not thou. This man, as Herodotus writeth in his firſt Booke of his Hiſtories, ſéeing on a time Hippocrates

ſacrifice

ſacrifice, and veſſels in Olympo to burne without helpe of fire, counſelled him either to liue chaſte, or if he were married, to put away his wife, and ſlay his children. Some ſay, that when Æſop (which was in his time) aſked him what Iupiter did, hee anſwered, he maketh the mighty, and exalteth the lowly. Being demanded wherein the learned differed from the ignorant, he anſwered in their good hope. To him that aſked what was hard, he ſaid, to keepe cloſe ſecret counſell, to keepe a man from idleneſſe, and to ſuffer wrong. He liued ſo well, that when hee was olde, he ſaid, that hee neuer in his life, to his knowledge, had done any euill, ſaue that on a time when hee ſhould haue beene Iudge among his friends, and would doe nothing contrary to the Law, he perſwaded one to appeale from him to ſome other Iudge, that thereby hee might both keepe the law and alſo his friend. The Græcks reioyced in him much, becauſe he prophecied of Cithera, an Iland of Laconia: for when hee had well viewed both the nature and ſituation thereof; would to God (quoth he) that either this Iland had neuer beene, or elſe that it had beene drowned aſſoone as it was ſeene, (a worthy and Prophetly ſaying,) for Demaratus ſprung from Lacedæmonia, counſelled Xerxes to keepe a ſtaie of ſhips in that Iland: and ſurely if he had liſtned thereto, he ſhould haue got great riches by Græcia: But afterward Niceas (after he had warred at Peleponeſis) ouercame the place, and made it a refuge for the men of Athens, and afflicted ſore the Lacedemonians. Hee was briefe in communication, inſomuch that briefe ſpeaking was of his name called Chilonia. He was about the one and fifty Olimpiade: in which time Æſopus the

Orator was in his flower, which was in the yeere from the Worlds creation 1024. He dyed at Pisa, saith Hirmippus, while he kissed his sonne that was crowned in Olimpia, being ouercome both with ioy, and also with age. The rest of his sayings shall be spoken of in their places.

Of Cicero. Cap. XVIII.

MArcus Tullius Cicero was sometime Consull of Rome, whose diuine eloquence, abundant learning, sharpenesse of wit, dexterity in Art, and most ardent loue toward the Common-wealth of his Countrey, cannot be sufficiently expressed by any mortall mans tongue or pen. His ancestors were named Ciceriones, because that Tullius Appius a noble King of Volsci, and one of the progenie, had on his nose a marke like a Chiche, which is a kinde of pulse, called Cicer.

Of Crates Thebanus. Cap. XIX.

THe Thebane Crates, Abscondus son, was one of Diogenes Schollers: for, as Antisthenes saith, when he saw Sporculaphus in a certaine Tragedy, holding a hand-basket, he fell straight to the Sect of the Cinikes, and became Diogenes Scholler, and being a noble man, he solde away his inheritance, and the money which he made thereof (which was aboue two hundred talents of our money) he diuided among the Citizens: and continued so constantly in his Philosophy, that Philemon saith thus of him, in a Comedie.

Estate crassum vestiebat pallium,
Sed hieme pannum, vt temporans esset.

Which

Which may thus be Engliſhed:

In Summer time he thicke himſelfe did couer,
But thinne in Winter, that he might be ſober.

Diocles ſaith, that Diogenes perſwaded him to forſake all his goods, and to caſt his money into the ſea. And when diuers of his kindred came to him, endeauouring to diſſwade and with-draw him from his purpoſe, hee beat them away with his ſtaffe, and would not bee perſwaded. Demetrius Magneſius ſaith, that hee deliuered a ſtocke of money to a friend of his, vpon this condition, that if it ſhould happen his children to be fooles, hee ſhould deliuer it vnto them, but if they became learned and Philoſophers, then to diſtribute it to the common people: becauſe (ſaid hee) Philoſophers neede nothing. Hee deſpiſed ſo much all dainneſſe of apparrell, that (as Zeno ſaith) he ſowed a ſheepes ſkin vpon his cloake, to make it more vncomely: ſo little he regarded dainty fare, that when Demetrius Phalerius ſent him bread and wine, hee chid with him, ſaying. Would God the fountaines would alſo yeeld wine: whereby it appeareth that he dranke water. Hee bridled ſo much his other affections, ſpecially anger, that when Nichodrome, a Minſtrell, had ſtrucke him on the face, hee ware a paper on his fore-head ouer the wound, wherein he wrote, This did Nichodrome. Hee would for the nonce raile and ſcold with harlots, to inure himſelfe to ſuffer all reproches. He was ſo euill fauoured, and filthy withall, that whenſoeuer hee exerciſed himſelfe, hee was ſcorned at; wherefore holding vp his hands, hee vſed to ſay to himſelfe, hope well Crates, for thine eyes ſake, and for the reſt of thy body, for thou ſhalt by and by ſee theſe Scorners taken with

ſome diſeaſe, and ſhalt heare them ſay, that thou art happy, blaming themſelues for their owne folly. When King Alexander aſked him whether hee would haue him reſtore and reædifie Thebes, his native countrey: what needeth that (quoth hee) for peraduenture another Alexander ſhall pluche it downe againe? for my countrey, ſaith hee (which is pouerty and diſpiſing of glory) needes no reparation, but it is ſo well & ſtrongly built, that fortune can haue no power againſt it: for I am a Citizen of the ſpite that men beare to Diogenes, which needes feare no treaſon. This Citie he deſcribeth properly in theſe verſes:

Tranſlated out of Greeke:

Eſt quædam medio conſtructa Vrbs Mantica faſtu,
Pulchra quidem eſt, pinguis, circum flua rebus egenis,
Quam nullus Paraſitus adſit: ſtolidiſſue penetrat.
Deditus aut quiſquam damnoſis ganeo ſcortis:
Alliato ſed pane, ficus profertq; lupinos,
Non pro glorioſa capiunt, aut ſordidus arma.

Which verſes may be thus Engliſhed:

There is a certaine Citie faire,
Staffe-waleton by name;
Which ſtands built in the very midſt
Of pride, moſt high of fame.
Goodly it is, fertile and fat,
And flowing round about:
Yet of moſt dainty things it is
Both bare and poore no doubt.
To it there comes no Paraſite,
No ſuch fond gloſing wight:
No ſuch as haunts mefull harlots haunts,
And liues in lewd delight.

Garlike

Garlike it hath, and houſhold bread,
And ſuch plaine ſimple cheare:
With wholeſome fruits, and ſuch like things,
That are not bought too deare.
The folke therein liue all at peace,
To warre they liſt not fare:
For glory vaine, nor yet for mucke,
That breedes nought elſe but care.

He was maruellous hot and ſharpe in reproouing of vices, and thereby got him this by-name Durexanites, as wee may ſay, Maſter Controller. For hee would goe into euery mans houſe, and plainly diſproue whatſoeuer he diſliked. He preſcribed this dietary or daily wages following, to ſhew how prepoſterouſly all things were regarded: Giue thy Cooke ten pound, thy Phyſitian a groat, thy Flatterer ten talents, thy Counſeller ſmoke, thy harlot one talent, thy Philoſopher a dandiprat. To one that aſked him what remedie was to quench loue, he made this anſwere; Hunger ſwageth Loue, and ſo alſo doth time, but if thou be not able to vſe any of theſe, take an halter. He would ſay, men ought to ſtudie Philoſophy ſo long, till they perceiued Captaines of Armies to be Aſſe-driuers. He liued ſo long, that hee was crooked with very age, and then ſeeing himſelfe draw neere his end, he looked on himſelfe, and ſaid:

Vadis nunc optime curue,
Vadis ad Orci ædes, longa gibboſa ſenecta.

That is:

Now goeſt thou hence good crooked wight,
To dwell with *Pluto* aye:
With bunched backe; yea, crookt with age,
Groueling thou goeſt thy way,

Of Diogenes. Cap. XX.

Diogenes, as saith Diocles, was born in a towne called Sinope, his father was called Icecius Mensar, who being imprisoned for counterfeiting their coyne, Diogenes which was of counsell with him, fled, and came to Athens, where he met with Antisthenes, who vnwilling to receiue him (because he neuer would teach any) he ouercame with his intreatie. And when his master on a time tooke vp a staffe to beat him, hee put vnder his head, saying; strike, for thy staffe is not able to driue me away, so long as thou canst teach me ought. He liued simply as one that was out of his country, & comforted himselfe much with beholding the little Mouse, which neyther desired the Chamber, nor feared the darke, nor was desirous more of one meat then of another: whose nature (as nigh as hee could) he followed. He ware a double cloake, wherein he wrapped him when he slept, and made him a bag, to put therein his meat, & vsed one place for all purposes, both to eat, to sleepe, and to talke in. When he was diseased, he went with a staffe, which afterward hee carryed with him alwayes, not onely in the citie, but also in all other places. Hee wrote to one to make him a Cell, which because he tarried long for, he took a barrell or tun, & made that his house. When he had any graue matter, hee would call the people to heare him, which when they regarded not, hee would sing pleasantly, to which when many resorted, he would say, to heare foolishnesse yee run apace, but to heare any waighty matter, yee scarce put forth your foot. He wondred at Grammarians, who could shew other

folkes

folkes lewdneſſe, and neglected their owne. He reproued Muſitians, becauſe they toke great care that their inſtruments ſhould agrée, and their owne manners agréed not. He rebuked the Mathematicians, which beheld the Sunne, the Moone, and Starres, and neglected the buſineſſe that lay before their féete. He taunted the Orators becauſe they ſtudyed to ſpeake that was iuſt, and followed not the ſame in their liuing: he diſprayſed the people, that while they ſacrificed, and gaue thankes for their health, would make banquets, which was againſt their health: he wondred that Seruants could ſtand and ſée men eate, and not ſnatch away their meate. Being mocked becauſe hee annointed his féete with odours, and not his head, he ſaid, the ſauour goeth from the head into the ayre, but from the féete vp to the noſe. Being aſked what time a man ſhould dine, he ſaid, a rich man when hee will, and a poore man when hee may. When one had giuen him a blow vpon the eares, he ſaid, I wiſt well I had left ſomewhat vncouered. To young lads that ſtood about him, ſaying, We will beware that thou bite vs not: hée ſaid, tuſh, feare not, for a Dog eateth not beetes. On a fooles houſe that had written, No euill ſhall enter here: he wrote, Where then ſhall the Maſter of the houſe enter? When Alexander ſtood betweene him and the Sunne, and bad him aſke what he would of him, he ſaid, I prayy thee let the Sunne ſhine vpon me. When he ſaw a writing ſet vpon a riotous mans houſe, ſignifying that the houſe was to be ſold, he ſaid to the houſe, I thought ſo much, thou wouldeſt furfet ſo long, till at laſt thou wouldeſt ſpue out thy Maſter. When a man that was very ſuperſtitious, ſaid, I

can

can cut off thy head at one ſtroke: Yea (quoth he) but if I ſtand on thy left ſide, I can make thee tremble. Being aſked what beaſt biteth ſoreſt, he ſaid, of wilde beaſts, a backbiter; and of tame, a flatterer. Being aſked why gold looked ſo wan, becauſe (quoth he) it hath many lying in waite for it. As he beheld a tree whereon many Women were hanged, (he ſaid,) Would God euery tree bare ſuch fruit. When he entred into a very ſmall towne, named Minda, which had mighty great gates, he cryed to the Citizens; Hoe ſirs, ſhut your gates that the towne run not out. When he ſaw one, which had beene a weake wraſtler, become a Phiſition, what (quoth he) entendeſt thou now to ouercome them which heretofore haue ouercome thee? When he beheld a Whores childe caſting ſtones amongſt a great company, beware childe (quoth hee) that thou hit not thy Father. Beholding Archers ſhooting, when one that could not ſkill ſhould ſhoote, hee ranne to the marke, ſaying, here will I be for feare leſt hee hit mee. To one that aſked him a fooliſh queſtion, he gaue no anſwere, being aſked why hee held his peace, hee ſaid, Silence is the anſwere of fooliſh Queſtions. Innumerable ſuch pretty anſweres and taunts he vſed, which who ſo liſteth to heare, may reade the Apothegmes of Eraſmus, which is no leſſe finely handled in the Engliſh then in the Latine: beſide that, it is alſo more plaine and perfect. This Diogenes liued ninety yeeres, and dyed being bit of a dogge, as ſome write: others ſay, that hee ſtifled himſelfe with long holding of his breath: after whoſe death there was great ſtrife amongſt his Schollers, who ſhould haue his body to bury, neuertheleſſe the ſtrife was appeaſed by

the

the Elders, and they buried him by the gate that leadeth to Iſthmus, and made him a faire tombe, and ſet a pillar with a Dog thereupon, and writ thereon a learned Epitaph. His witty precepts and Prouerbs ſhall follow in their places.

Of Democritus. Cap. XXI.

DEmocritus was a right excellent, and noble Philoſopher. In his childe-hood he learned of the wiſe men of Caldea, Aſtronomy, and their diuinity. He went after that into Perſia, to learne the Art of Geometry. After he returned into Athens, where he gaue his poſſeſſions and riches innumerable, vnto the weale publike, onely reſeruing to himſelfe a little garden, wherein hee might at more liberty, and with much quietneſſe ſearch out the ſecrets of nature. He wrote many wonderfull and notable workes concerning naturall Philoſophy and Phyſicke. And after he had liued ſeauenty yeares, he ended his life.

Of Demoſthenes. Cap. XXII.

DEmoſthenes was the moſt excellent Orator among the Græbes: he was firſt the Diſciple of Plato: after that he followed Ebulides, an Orator, and vſed ſuch wonderfull diligence and labour to attaine to the perfection of Eloquence, that where he had a great impediment in his pronunciation, he by putting into his mouth ſmall ſtones, and inforcing himſelfe to ſpeake treatably, attained at the laſt to a moſt perfect forme of ſpeaking.

Of

Of Ennius. Cap. XXIII.

ENnius an ancient Latine Poet, was borne in Tarentum, a City in the Realme of Naples: Yet as ſome ſuppoſe, in a towne called Rhudy in Italy, and was brought to the City of Rome by Cato the Cenſour. For his learning and moſt honeſt conditions he was entirely beloued of Affrican. In conſideration whereof, he cauſed his Image to be ſet on his ſepulchre. He made many Bookes in ſundry kindes of verſes, but the ſtile that hee vſed was ſomething ancient, rude and homely. Yet notwithſtanding, they contained very graue and ſubſtantiall Sentences, of great wiſedome. Hee dyed alſo at the age of ſeauenty yeeres.

Of Galenus. Cap. XXIIII.

GAlenus a noble Phiſitian, borne in Pergamo, was the Son of one Nicon, a great Geometrician. He excelled all other (both before and ſince his time) in the Art of Phiſicke: inſomuch as in his miniſtration, counſell, or doctrine, hee neuer at any time ſuſtained reproach. Alſo liuing as ſome doe write, an hundred and tenne yeeres, after hee paſſed the age of eighteene yeeres, vntill the time of his death, hee was neuer vexed with any ſickneſſe, except the grudge of a Feuer of one day, (as he ſaith in his worke, De ſanitate vendat) and that hapned onely by too much labor: he flouriſhed in the time of the Emperors Marcus, Commodius, and Pertinax, and dyed onely with feebleneſſe of age, about the yeere of Chriſts Incarnation, 160.

Of

Of Hermes. Cap. XXV.

HErmes, otherwiſe called Mercurius Triſmegiſtus, was not onely the moſt excellent of the Philoſophers, but alſo the moſt ancient: whoſe life, becauſe it is not wholly ſet forth, nor all agreeing in that which is ſet forth, therefore giuing credit to the moſt true Writers, ſhall be ſet forth, as they among them by pieces haue preſerued it. Of whom Saint Auguſtine, the Reuerend Doctor ſaith, Atlas the Aſtrologian, the Brother of Prometheus the Phyſitian, flouriſhed & was highly accepted in the ſame time in which Moſes was borne; which Atlas was Grandfather, by the mothers ſide, to Mercurius the elder, whoſe Nephew was this Mercurius Triſmegiſtus, which in the Egyptian tongue is called Hermes. Howbeit, ſome which write of him, hold opinion, that he was Enoch; which, as they ſay, ſignifieth the ſame in Hebrew, that Hermes doth in the Egyptian tongue: & ſo make him in the ſeauenth degree from Adam, reckoning after this ſort; Adam begat Seth, the Father of Enos, the Father of Caine, the Father of Melalael, the Father of Metuſalah, the Father of Iareth, which is the Father of Enoch: which opinion (although it be not vtterly to be neglected) yet it is not ſufficient without proofe to be beleeued. For Enoch, whom they take for Hermes, was before Noes flood, in which all the workes which were written, if they had at any time any vſe of letters were drowned, but the workes of this Hermes of whom wee treat, are yet appearing in diuers languages: wherefore it ſhould ſeem that this was not he, except wee ſhould ſay that he graued it in the ſtone

ſtone Pillers, in which in time of the Flood, Aſtronomy was preſerued, which might well bee: (and but that S. Auguſtine and Pamphilus in his Chronicle, and S. Hierome thereupon, approue the contrary, might bee beleeued: for Iambicus & diuers others write much of Mercurius pillers, and Mercurius was of ſuch fame among the Egiptians, that they put forth all their workes vnder his name. And the Poets for his ſingular learning, made him a God, and called him a meſſenger of Iupiter, whom they call the God of heauen, and gouernor of all. And it may be that the pillers which the ſonnes of Seth (of whoſe linage he was) made, were grauen by him, which as many write, are full of learning, out of which, as teſtifieth Iambicus, both Pithagoras, and Plato, with diuers other moe, learned Philoſophie. But thoſe pillers I would take rather to be his two worthy Bookes, which may very well be called Pillers, becauſe they beare both Diuinitie (if with Lactantius I may ſo call it) and alſo Philoſophy, which were alſo peraduenture grauen in Seths Childrens pillers, and there-out drawne by ſome that haue beene ſince. Of which two bookes, the firſt called Hymander, is ſo full of diuinity, as may aſtoniſh the wits of ſuch as therein ſhall read, which cauſeth S. Auguſtin to doubt whether he ſpake ſuch things as he did by knowledge of Aſtronomy, or elſe by reuelation of ſpirits. Howbeit Lactantius doubteth not to count him among the Sibilles and prophets. The other booke called Aſclepme, being but ſmall, containeth in it the whole ſumme of naturall Philoſophy: out of which I thinke no leſſe, but that the Philoſophers haue learned their Science. Tully and

Lactantius

Lactantius (not ſhewing in what time,) ſaith that there were fiue Mercuries, and that this is the firſt, whom the Egyptians call Theuth, and the Grecians Triſmegiſtus, and that this is hee which ſlew Argus, and was ruler of the Egyptians, and gaue them lawes, and inſtructed them in learning, and deuiſed markes and ſhapes of Letters after the forme of beaſts and trées.

Hee was called Triſmegiſtus, becauſe hee was the chiefeſt Philoſopher, the chiefeſt Prieſt, and the chiefeſt King. He prophecied of the regeneration, and beleeued the reſurrection of the body, and the immortalitie of the Soule, and gaue his Subiects warning to eſchew ſinne, threatning them with the Iudgements of God, and ſhewed that they ſhould giue account of their wicked deedes. Hee taught them alſo to worſhip GOD with diuers kindes of Ceremonies, and taught them in all manners to make their Prayer vnto God, and inſtructed the Iland in the knowledge of God. And when he had liued vnto a perfect old age, he gaue place to nature. His Precepts, Prouerbes and Parables ſhall be ſpoken of in their places.

Of Epimenides. Cap. XXVI.

THeopompus ſaith, that Phaſtius was Epimenides father: others ſay, that Doſiades was: others ſay, that Ageſiarchus. Hée was borne in Créte, in a ſtréte called Gnoſus. This Epimenides being on a time ſent of his Father into the Country to fetch home a ſheepe, about noone-tide as he trauelled with the ſheepe on his necke, being weary, hée went into a caue, and ſlept there

fifty and seauen yeares: when he was waked, hee sought for his sheepe, and because he could not find him, he went backe againe into the field, and when he saw that all things were changed, being greatly astonied, hee returned to the towne: and when hee would haue entered into his owne house, they asked who he was, and when he saw his younger brother, he was so old that he knew him not: but at last, after much communication, he told his brother all that had chanced him, which when it was noysed abroad, euery man tooke him for one high in Gods fauour. Wherefore on a time when as the Athenians were plagued with the pestilence, and were counselled of Apollo to purge their Citie, they sent for Nicoas to come vnto Crete, who when hee was come to Athens, purged it in this manner: hee tooke sheepe both white and blacke, and brought them into a sheepe-cote, and suffered them to goe thence whether they would, and commanded those who followed them, to sacrifice them to God in the place where they first lay downe: which done, the plague ceased.

The Athenians deliuered thus from destruction, gaue him a great summe of money, and also a ship to carry him againe into Crete, but hee forsaking their money, onely desired their friendship, and so departed. A little after that hee was come home, he dyed, being an hundred ninety and seauen yéeres old, as saith Phasge: but, as his countrymen say, hee liued two hundred ninety and nine yéeres. He wrote many Workes in Prose, and in Verse, of which somewhat shall be shewed in their places. Some thinke that he died not at that age, but fell asléepe againe vntill another time.

Of

Of Horatius. Cap. XXVII.

HOratius was a famous Poet, borne at Venuſium: a man excellent in ſharpneſſe of wit and quickneſſe of ſentence. He was addicted to the Epicures ſect, and was wanton in manners, though he deliberately noted the vices of other men in his verſes called Satiri. In ballads to ſing to the harpe (which were in eighteene ſundry kindes of verſes) he paſſed all other that wrote in Latine. He was greatly in fauour with the Emperour Auguſtus, by the meanes of Mecenas the Emperours minion, who tooke in him, for mirth and wit, much delectation: to whom, and to Auguſtus hee wrote diuers Epiſtles in verſes, comprehending great wiſedome in compendious ſentences, and died when he was ſeauen and fifty yeeres old, as Euſebius writeth.

Of Homerus. Cap. XXVIII.

HOmerus the chiefe of all Poets, whoſe proper name was Maleſigenes: but becauſe he was blinde, he was called Homerus; which in the tongue called Ionica, ſignifieth blinde.

Cicero Tuſcula ſaith, it is written that Homer was blinde, yet we ſée his picture and not his poetrie: for what countrey, what marches, what hoaſt, what naute, what maners of mindes (as well of men as of beaſts) are expreſſed in ſuch wiſe, that he maketh vs to ſée that he ſaw not?

Plutarchus, in the booke which he wrote of him, ſaith, that in his two workes hee comprehendeth both the parts of man: for in the Iliade, hee

describeth strength and valiantnesse of the body: In Odissea hee doth set forth a perfect patterne of the minde. Notwithstanding, for his vndiscreet fabling of Gods and Goddesses, hee was excluded by Plato out of the weale-publique.

Of Isocrates. Cap. XXIX.

ISocrates was a Grecian borne, and came of a good kindred, and was in his youth wel brought vp in all kinde of good manners, and when hée came to age and discretion, hee was a hearer of Gorgias the Orator, whose Disciple hee continued, vntill such time as hee was well learned both in naturall and also in morall Philosophie. And some say he was in the time of Ahasuerus the king, and was of such fame for his learning, namely, for morall Philosophy, that hee seemed to many rather a God then a man. Hee liued vertuously, with such faithfulnesse, and friendship, and continency of his body, and with such pithinesse in his counsels, as very few haue beene like him since. He wrote many good bookes in his youth, which he followed in his age, of which, his good counsels to Demonicum, testifie his wit and his learning in morall Philosophy, besides others which hee wrote of naturall Philosophy. He liued long time, for (as Valerius Maximus saith) when he was ninety and foure yeres old, he set forth an excellent booke full of Diuinitie. In all his workes hée prayed vertue, as head fountaine of all manner riches, and exhorted all men thereunto. To one that asked him if he would be a king, he answered, that hee would not, and being asked wherefore, hee said, If I iudge faithfully, I cannot eschew the hatred

hatred of many men: & againe, if I iudge wrongfully, I cannot eſchew the paine of eternall damnation; wherefore I had rather liue poorely, aſſured of the bliſſe of Heauen, then in doubt thereof poſſeſſing all worldly riches. Being aſked how a man might keepe himſelfe from anger, he anſwered, in remembring that GOD lookes alwayes vpon him. In his time, men delighted much in blacke hayre, wherefore one of his neighbours died his head blacke: and when one aſked him why his neighbour did ſo, hee ſeately taunting his neighbours fooliſhneſſe, anſwered; Becauſe no man ſhould aſke counſell, nor learne any wiſedome of him. What would he ſay now, trow yee, if he ſaw thoſe women that not onely colour their haire, but alſo paint their faces? He vſed oft times in his prayers to deſire God to keepe and ſaue him from the danger of his friends, rather then from his enemies, and being demanded of one that heard him, why hé prayed ſo, hee ſaid, as for my enemy I can beware of, becauſe I truſt him not. Being aſked what a man ought not to doe although it were iuſt and true, hee anſwered, prayſe himſelfe. He liued an hundred and two yeares, and dyed with very age, and was buried honourably. The reſt of his ſayings ſhall bee ſpoken of hereafter.

Of Iuſtinus. Cap. XXX.

IVſtinus comming but of a very baſe, and poore ſtocke, hauing a crafty wit, by ſubtilty and guile obtained the Emperiall authority: for with the money which was giuen him to purchaſe the good will of the Souldiers, that Theocritanus might

be Emperour, he bought the fauour of the Souldiers for himselfe, and of them was made Emperour without resistance. This man in his youth was but a Swin-heard, and after giuing himselfe to warfare, by his towardnesse therein, within few yeeres waxed to expert and cunning in feates of armes, that hee was aduanced to high dignities, and lastly obtained the Empire: which he gouerned with great policy and wisedome nine yeeres. He banished in his time all the Bishops of the Arrians, Manichees, and other Heretikes, and endeauoured to restore againe the pure and sincere Christian faith. He raigned in the yeere of our Lord Christ, 521.

Of Iustianus. Cap. XXXI.

IVstinianus, being an Emperour of Constantinople, came of a very poore and base kindred: his mothers brother Iustinus, Emperor before him, was but a Swin-heard, he succeeded his vncle at the age of foureteene yeeres in the Empire, and gouerned it nobly for the space of forty yeeres, augmenting it honourably: he was a right worthy and excellent Prince, but he was not a little corrupted with auarice, and with the heresies of Eutichianus and Pelagian. And not long after was bereft of his wits, and so ended his life when he had liued fifty fiue yeeres.

Of Licurgus. Cap. XXXII.

LIcurgus was the Law-maker of the Lacedemonians, he was a man of great vertue and wisedome, and so moderate and iust, that when he might

might haue raigned after his Brother Poludecta, he would not take it vpon him, but gouerned the Realme to the vſe of his young nephew Cabrilaus, to whom, being of age, he reſtored the Kingdome. And in the meane time garniſhed the Citie with moſt honeſt Lawes.

Of Marcus Aurelius Antonius. Cap. XXXIII

MArcus Aurelius Antonius, was an Emperour of Rome, and a Romane borne, hee ſucceeded his Father Pius in the Empyre: his Mothers name was Domiclado: hee was a Prince of excellent vertue, wiſedome, & learning, and ſeemed to be prouided for of God againſt the troubles and miſeries which happned the commonwealth in his time: for vndoubtedly without his great and marualous wiſedome, the Empire had beene ſore impayred, or well-nigh vtterly confounded, but hee by his fore-ſight and counſell gouerned the ſame, and kept it from much danger: hee made many worthy Lawes, which remaine yet to this day, hee dyed in Panomy, now called Hungarie, in the eighteenth yeere of his raigne, when he was forty foure yeares of age.

Of Miſon. Cap. XXXIV.

OF this Miſon is great variance among writers, and all through the doubtfulneſſe of Apolloes anſwere: for when Anacharſis aſked of Apollo, who was wiſer then himſelfe, he anſwered, Ecius, Miſon, Chencus: but ſome ſay, that Apollo ſaide, not Ecius but Eteus, and ſo they aſked what Eteus is? Permenides ſaith, it is a

village of Laconia, in which Miſon was borne. But Soſicrates ſaith, that his Father was called Eteus, and his Mother Chincum. Ethiphron ſaith that he was of Créte, and that Heraclides Ponticus was his Father. But Anaxilaus ſaith, that hee was of Arcadia: thus there is controuerſie about him, in which I allow beſt Soſicrates minde. But after that Apollo had giuen this anſwere, Anacharſis béeing troubled therewith, came to Miſon in the Summer-time, and found him making a ſhare for his plough, and mocking him therefore, ſaid, twis Miſon it is not méete to goe to plow now: No (quoth hee) but it is méete to prepare and make it ready. Hee liued ſolitarily, and when a man by chance met him laughing to himſelfe, and asked him why he laughed ſo, ſith no man was preſent with him, hee anſwered, euen therefore doe I laugh. He wrote many worthy workes, and dyed when he was ſeuenty and ſeauen yeares old: his witty ſayings ſhall be ſpoken of in their places.

Of Ouidius. Cap. XXXV.

OVidius, ſurnamed Naſo, was borne in Sulmo, brought vp in Rome, and diligently inſtructed in Latine Letters from his tender age. Hee gaue moſt diligent ſtudy to the making of Verſes, from the which he was with-drawne by his Father, and put to learne Rethoricke: where in a while he much profited, and was in the number of the beſt Orators of that time, and was aduaunced to ſundry authorities, and made a Senatour. Notwithſtanding, he did much dedicate himſelfe to Poetry, wherein by nature hé was excellent, in facilitie and abundance of ſentences. Hee was

déerely

derely beloued of the Emperour Auguſtus, of whom at the laſt hee was exiled into Pontus, where he ſpent the reſt of his life in a towne called Thomos, amongſt people moſt barbarous, who, notwithſtanding, greatly lamented his death for his curteſie and gentle manners. The cauſe of his exile is vncertayne, ſauing ſome ſuppoſe, it was for abuſing Iulia, daughter to the Emperour Auguſtus, although the pretence of the Emperour was for making of the Booke of the craft of loue, whereby young mindes might be ſtirred to wantonneſſe. He was before the incarnation of Chriſt foure yeares.

Of Pithagoras. Cap. XXXVI.

PIthagoras the Philoſopher, borne in Samia, was a rich marchant-mans ſonne, called Demaratus, howbeit, hee was richer then his Father, who was not able with his marchandiſe to get ſo much as his Sonne deſpiſed: for hee was both rich in abſtinence from couetouſnes, and alſo in wiſedome, which is true riches: of which in his youth hee was ſo deſirous, that hee went firſt to Egypt, and after to Babylon, to learne Aſtronomie, and the beginning of the worlds Creation: which when he had learned, he returned to Crete, and Lacedemonia, to ſee Licurgus and Minos lawes: In which when he was perfect, he went vnto Cenona, where was a people exceedingly giuen to luxurie and all kinde of vice, amongſt whom he ſo behaued himſelfe, that hee reformed them from their euill manners, and in ſmall time brought them to ſuch ſoberneſſe, that men would neuer haue thought it had beene poſſible: for the wiues that

were

were forsaken of their Husbands, and Children cast off by their parents, he so instructed, that they were receiued againe: hee caused the women also to set aside their gorgeous attires, teaching them that chastitie was the chiefest ornament of honest women. This Pithagoras, as saith Boetius, was the inuenter of Musicke among the Grecians, which he found out by the sounds of hammers, whereof he wrote a booke, which Boetius and Apuleius translated into Latine, S. Augustine in his eight booke De Ciuitate Dei, saith, that Philosophy was so named by him, which before was called Sophia. For when it was asked him of what Science hée was, he answered, a Philosopher, which is a desirer of wisedome: thinking it a great arrogancie to haue called himselfe wise. Tullius saith, that Pithagoras spake so wisely, and so elegantly before Leoncius a King, that he wondring at his wit and eloquence, desired him to shew what Science hée knew best, to whom hée answered, that hée knew no science, but was a Philosopher: at which for the newnesse of the name, the King astonished, asked him what was a Philosopher, and what difference was betweene Philosophers and other men. To whom Pithagoras said; Mans life seemeth to me to be like a Congregation of people gathered to see a game, to which men resort for sundry purposes: some by their owne actiuitie to winne the honour of the game, and other some for lucre sake to buy or sell somewhat, and other some minding neither to gaine nor to profit, come onely to behold and see what is done: and in like manner, men which are come vnto this life, as out of another life and nature, occupy themselues with diligence to get praise or profit: or regarding neyther

ther, apply their mindes to ſearch and to know the nature of things: which ſort, laſt named, we call Philoſophers, that is to ſay, louers of wiſedome. Thus by this witty parable he vttered his minde, in the continuance whereof alſo, he praiſeth and proueth his ſcience to be beſt, ſaying, like as he which commeth to ſee the game only, is more liberall, yea, and more to be praiſed then the reſt: ſo likewiſe he which in this life giueth his mind to wiſedome and knowledge, ought more to be accepted then any of the reſt. S. Auguſtine ſaith, that he was well ſkilled in Negromancy, which may be very well, for in that time it was much ſet by, and none thought wiſe, that therein was ignorant. Valerius ſaith, that his hearers worſhipped him ſo much, that they thought it a great ſinne to forget ought which they heard of him. In diſputing any matter, his words were ſo eſteemed, that it was a cauſe good and ſufficient in any matter, to ſay that Pithagoras ſaid ſo. He was ſo good a Philoſopher, as ſcarce any deſerueth to be his match. He kept iuſtice ſo much, that after his death, the authority of his name ruled the people of Italy, which in time paſt was called Magna Grecia. He was ſo ſparing and profitable, that ſome thinke he neuer eate any dainty meates: he taught many yong men, whoſe aptneſſe he knew alwayes by their countenance, geſture and manners: and he with all his diſciples liued in common together, as well in loue as in other matters: for he taught them that true friendſhip was, to make one heart and minde of a great many hearts and bodies: inſomuch that Daimon and Phythias, which were of his Sect, loued ſo together (as ſaith Valerius Maximus) that when Dioniſius the tyrant would haue killed the one of them, which deſiring license to goe and

diſpoſe

disposse his goods before his death, was granted his request, if hee could get another in the meane-while that would be his pledge, who if hee came not againe at the time appointed, should die for him: his fellow not regarding his life so much as his true friendship, became his pledge: And the other beeing let goe, came againe at his time appointed to redeeme his fellow from his death: which faithfulnesse in both, the Tyrant Dionisius seeing, not onely forgaue them both, but also desired that hee might be the third of that fellowship, that had rather die then to faile in friendship: a notable example of most constant friendship, and a good instruction thereto. To one that asked him what hee thought of womens weeping, hee said: There are in womens eyes two kindes of teares, the one of griefe, and the other of deceit. To a couetous man, he said: O fole, thy riches are lost vpon thee, and are very poverty: for why? thou art neyther the warmer, better fed, nor richer for them. It was asked him if hee desired to bee rich, to which he answered nay; saying, I despise to haue those riches, which with liberality are wasted and lost, and with sparing doe rust and rot. To one that was gaily apparelled, and spake vncomely things, hee said, eyther make thy speech like vnto thy garments, or else thy garments like vnto thy language. It chanced a fole in Pithagoras presence, to say, that hee had rather be conuersant among women, then among Philosophers: to which he said, yea, Swine had rather lye routing in durt and in mire, then in cleare and faire water. Being asked what new thing was in the world, hee answered, nothing. Being asked what was Philosophy, he said the meditation or remembrance

byance of death, labouring daily to get the ſoule liberty in this priſon of the body. Hée was the firſt among the Grecians that held opinion that the ſoule was immortall. Hée kept ſchoole in Italy, and liued vnto a great age, and after that hée was dead the people reuerenced him ſo much, that they made a Temple of his houſe, and worſhipped him as a God. He flourished in the time of Nabuchadonozar King of Babylon. His Precepts, Prouerbs, and Parables ſhall follow in their places.

Of Periander. Cap. XXXVII.

PEriander, as ſaith Heraclides, was borne in Corinth, his Fathers name was Cipcelus: he married a Wife called Licides, which was the daughter of Procleus a tyrant of Epidant, and by her had two Sonnes, the one called Cipcelus, and the other Licophorne, of which the younger was very wiſe, but the elder was a fole. This Periander was well learned, and wrote a booke of two thouſand verſes. Neuertheleſſe he was a Tyrant, and exerciſed ſo much his tyranny, that all men did hate him: he was about the xxxviii. Olimpiad, in Solons time, and hée executed his tyranny ix. yeares. Some ſay there were two Perianders, the one a tyrant, the other a Philoſopher, which might well be: neuertheleſſe, this tyrant is he whom Laertius reckoneth for one of the ſeauen Sages, whoſe opinion I allow not: for like as hée for his ciuill doctrine diſalloweth Orpheus to bée a Philoſopher: ſo I for his ciuill liuing, diſallow Periander to bée any of the ſeauen Sages, although hée hath written many wiſe ſayings. For as in Philoſophy nothing is leſſe allowed then ignorance,

ſo

so in wisedome nothing is more abhorred then tyrannye, in which this Periander excelled, insomuch, that when he was demanded why he continued in his tyrannye: because it is dangerous (quoth hee) for a man to yeelde himselfe, either of his owne accord, or against his will. Neuertheless, he would say, (as wicked Hanniball said of peace) that who so would raigne in securitye, ought to endeauour to haue their Subiects obedient with loue, and not with force; and yet he himselfe sought nothing lesse, For, on a time he being very angry, threw his wife being great with childe, downe a payre of staires, and trode her vnder his feete, and so killed her: and sent away his sonne Licophorne because he mourned for his mother, and draue him into Corcira: and afterward when hee himselfe was very olde, hee sent for him againe, that hee might with his owne hands haue played the tyrant with him: which when the men of Corcira knew, they put him to death themselues, to deliuer him from his Fathers tyrannye. And when Periander heard that, raging in his furye, hee tooke all their children and sent them to Aliattes a Tyrant, to be slaine, but when the ship wherein they were, approched vnto Samos, they vowing to Iuno, were saued of the Samnites: which when Periander heard of, he being eightye yeeres olde, what with sorrow, and what with madnesse, dyed. This was his life, which should not haue beene rehearsed, saue that for his good sayings, which shal be spoken of in their places. Neither would wee that any man should take example thereby, but rather should see how shamefull a thing it is to haue the like conditions.

Of

Of Phericides. Cap. XXXVIII.

PHericides the Sonne of Badis (as ſaith Alexander) was a Syrian borne, and was an hearer of Pittachus. Theopompus affirmeth him to be the firſt that euer wrote of Nature, and of the gods, among the Grecians. Many meruailes are written of him: for as hee walked by the Sea ſide at Samos, beholding a ſhip ſailing ſwiftly with full ſailes, hee prophecied that within a little while it ſhould be drowned, and as hee ſaid, it came to paſſe, euen in his owne ſight. After that he prophecied (as there was indeede) that the third yeere after there ſhould be an earth quake.

Not long after when he was at Maſſona, in the game-place, hee counſelled one Perilaus a ſtranger, to get him thence, and all his houſhold, with as much ſpeed as might be: which counſell he not regarding, was taken not long after (with the towne and all) of the enemies. Hee would ſay to the Lacedemonians, that neither gold nor ſiluer ought to bee worſhipped, and that Hercules in his ſleepe gaue him that commandement: which Hercules alſo at the ſame time commaunded the Princes to obey Phericides: Some apply this to Pithagoras. Hirmippus ſaith, that when there was great warre betweene the Epheſians and Magneſians, he being deſirous that the Epheſians might winne the victory, aſked of one that paſſed by, of whence hee was, who confeſſing himſelfe to bee an Epheſian, hee commanded him to draw him by the legs, and to lay him in the Magneſian Field, ſaying, deſire the Citizens, that when they haue got the victory, they bury mee (which am Phericides)

in

in this same place. Which when the Citizens knew, they were in good hope of victory: and the next day they ouer-came the Magnesians in battaile, and found Phericides dead, and buryed him honourably. But some say, that he threw himselfe downe head-long, from an hill called Corycian, and so to haue dyed, and to be buried at Delphos. Other some say, that he died being consumed with lice. Aristoxenes saith, that when Pithagoras which came to visite him, demaunded how hee did, that hee putting his finger out at the dooze, said, Behold thy selfe: which answere afterward among learned men became a By-word. He wrote an Epistle to Thales, wherein hee prophesied of his owne death, saying that he swarmed full of Lice, and that hee had a Feuer: and when any of his friends asked how hee did, hee shewed them his lowsie finger out through the dooze, and desired them that the next day after they should come to his buriall.

Of Plato. Chap. XXXIX.

PLato the sonne of Ariston and Periander, of Solons kindred, was borne at Athens, in the yeare that Apollo was borne, as witnesseth Apollodorus. Which was in the fourescore and eight Olimpiade, and dyed being fourescore and foure yeares old. It is said that when hee was borne, there came a swarme of Bees, & hiued in his mouth, which Socrates interpreted to bee a signe of his great eloquence: Hee was a goodly man of person, as saith Alexander, and was therefore called Plato, which some say was for his eloquence, and some for his great foze-head. Hee exercised himselfe

himſelfe in his youth to wraſtling, and ſuch like feates, and gaue his minde alſo to painting, and to write Poeſies, Meeters, and Tragedies. Hee had a ſmall voice, and an eloquent tongue. Socrates dreamed that a ſwan let fal an egge, which hatched in his lappe, and when it was feathered it flew vp on high, and ſung exceeding ſweet ſongs: and the next day when Platoes Father brought him to Schoole to Socrates, O (quoth hee) this is the ſwan that I dreamed of: and when hee had learned much, and ſhould come before Dioniſe to a Schoole-game, wherein learned men ſhould ſhew their witty meeters, and pithy writings, wherein hee that excelled had a good reward: when hee had heard Socrates declare his, Plato threw his owne into the fire, ſaying, O fire, Plato hath need of thy helpe. And when Socrates was dead, hee went into Italy to Philolcum, who was of Pithagoras Sect. From thence he went into Egypt, to heare the Prieſts and the Prophets: where being ſore ſicke, he was healed by one of the Prieſts with Sea-water, by reaſon whereof hee ſaid, the Sea ebbeth and floweth all manner diſeaſes. He ſaid moreouer that all the Egyptians were Phyſitians, hee determined alſo to goe to the Magitians, but by meanes of the wars that were in Aſia, he changed his purpoſe, and returned to Athens, where hee abode and wrote many worthy workes, and drew together Heraclitus, Pithagoras, and Socrates reaſons. And in feaſible things hee preferred Heraclitus: and in things that pertayned to diligence, he tooke Pithagoras part: and in ciuill matters, and Morall Philoſophy, hee eſteemed moſt his Maiſter Socrates. And hee drew theſe three parts of Philoſophy into one body. Satirus

saith that he gaue an hundred pound to Philolaum for three of Pithagoras Bookes.

He sailed thrice into Sicill, to see the Country, whereas Dionisius the Tyrant, Hermocrates son, compelled him to talke with him, and when Plato in his communication sayd that a Tyrant ought not to doe that which was for his owne profit, except hee excelled in vertue: the Tyrant being angry therewithall, said, thy words sauour of old idle dottrels tayles: and thine also, (quoth Plato) of a young Tyrant. For which this Tyrant would haue slayne him, but hee was entreated otherwise, and he commanded him to be sold; and by chance there was one Annicer, a Cerenaike, who gaue thirty pounds for him, and sent him to Athens amongst his friends, who incontinent sent him his mony againe, which hee in no wise would receiue, alledging that other men were as worthy to care for Plato, as they. And when the Tyrant heard how Plato had sped, and was in his Country againe, he wrote vnto him, praying him not to speake or write euill of him: to which request Plato wrote againe, that hee had not so much idle time as once to remember him. Some say, when the Captaine Cabria, who was guilty of death, fled, that hee (when none else of the City durst) went with him. And when Corbilus a scoffer saw him enter into the Castle with him, hee rayled on him, saying, thou goest to helpe another, as though thou knewest not that wee already owe thee Socrates poyson. To whom Plato answered, saying, when I warred for my Country, hee then suffered perill with mee, wherefore now for friendships sake, I will doe as much for him.

To

To one, who becauſe he reproued him for playing at dice, ſayd, thou chideſt for a ſmall matter: indeed (quoth he) the thing is ſmall, but the cuſtomable vſe thereof is no ſmall thing. To one of his boyes which had diſpleaſed him, he ſaid, if I were not angry, I would beate thee. To one of his ſeruants which had done amiſſe, and excuſed himſelfe, ſaying, it is my deſtiny, I could doe none otherwiſe, hee ſaid excuſe thy ſelfe no more then, for it is thy deſtiny alſo to be puniſhed. He dyed in the Schooles, as ſome ſay, being broken in the middeſt, and was buried at Athens. His notable ſentences ſhall be added in their places.

Of Plutarch. Cap. XL.

PLutarch the Philoſopher, was a man of wonderfull wit, wel brought vp in his youth, well inſtructed in manners, and well furniſhed in all kindes of learning, who growing vp as well in vertue and learning, as in body and yeares, was choſen, & that worthily, to be the inſtructer of the Emperour Traian, whom he ſo well inſtructed, that his glory thereby was greatly augmented, as it is ſaid in Policrato, the fift Booke. He was faithfull in his ſayings, and very eloquent in his words, and exceeding diligent and wary in his manners, of a chaſte life & good conuerſation. He gaue his mind much to inſtruct & teach others and wrote many Bookes, of which one entituled The education of youth, wee haue in our Engliſh tongue (drawne thereunto by the excellent and famous Knight Sir Thomas Eliot, whoſe good zeale and loue both to further good learning, & to

profit his Country, appeared as well thereby as by many other works which he hath taken paines to bring into our Language) shewing well the good affection that he had to the Common-weale. He wrote another Booke called The Instruction of Traian: In which hee setteth out the office of a Prince, and what he ought to be, so excellently, as no man can mend it. Hee wrote also another Booke, intituled Archigramaton, wherein he teacheth Rulers and Officers how to gouerne themselues, with diuers other things: among which the Letter which he wrote to Traian, what time he was created Emperour, is worthy to be remembred, in the end whereof hee saith thus, Thou shalt rule all things euen as thou wouldest, if thou goest not from thy selfe: and if thou dispose all thy workes to vertue, all things shall prosper with thee. And as touching the gouernement of the Common-weale, I haue taught thee therein already, which if thou dost follow, thou shalt follow mee thy Master Plutarch, as an example of good liuing; but if thou dost otherwise, then shall this my Letter be my witnesse, that I gaue thee neither counsell, nor any example thereunto. When hee was aged hee dyed, and was buried honourably. His worthy Prouerbes, Adages, Parables and Semblables shall follow in their places.

Of Photion. Cap. XLI.

PHotion was scholler to Plato, and to Zenocrates: hee was one of the chiefe gouernours of the City of Athens, and a man of such wonderfull grauity and constancy, that hee was not lightly

lightly ſéene to change his countenance, either to laugh or to mourne, nor to haue his hands out of his boſome, except in war: & when hée was in the Country, he went alwayes bare-footed, except it were in the cold Winter, whereof there was no better token then to ſee Photion goe ſhod. His ſpeech was ſhort, graue, vehement, and full of darke ſentences, and therefore the moſt eloquent Orator Demoſthenes called him the hatchet that did cut his words: hée alwayes kept himſelfe in pouerty and baſe eſtate, and refuſed infinite treaſure ſent vnto him by Alexander. And although he had been the generall Captaine of the Athenians in ſundry wars, and honourably atchieued his enterpriſes, yet was he beſt contented to liue poorely. Finally, euen of his own vnkinde Country-men he was condemned to death, whereunto hee went with the ſame countenance that hee had in authoritie.

Of Philip. Cap. XLII.

PHilip King of Macedone, Son of Amintas, Father of great Alexander, he was from his childe-hood a Prince of excellent wit & power, of whom theſe excellent things following are to bée remembred. After hé had vanquiſhed the Athenians at Cheronea, he began to reioyce in his felicity, but to the entent that he therefore ſhould not be the more prone to iniuries towards his ſubiects, nor to haue indignation at them whom he had vanquiſhed, he then, & euer after, cauſed a childe to come to his Chamber-doore in the morning, and cry vnto him with a loud voyce: Philip, thou art a man mortall. Which hee obſerued ſo

constantly, that he neuer went out of his chamber, or receyued any Counsellors or Sutors till the childe had thrice spoken those words, notwithstanding he was a Panim.

Of Plinie the second. Cap. XLIII.

PLinie the second, was famous, and a man of great vertue and excellent learning (as was the other Plinie) he wrote to Traian of the persecution of the Christians, certifying him, that there were many thousands of them put to death, of the which none did any thing contrary to the Romane Lawes, worthy persecution, sauing that they vsed to gather themselues together in the morning before day, and sung Psalmes to a certaine God whom they worshipped, called Christ: all other their actions being very vpright, godly, and honest. Wherefore the persecution, by commandement of the Emperour, was greatly lessened. Hee wrote (as it is supposed) the most excellent worke called, The Historie of Nature. He liued in the dayes of the Emperour Traian, and dyed in the yeare after Christs Incarnation one hundred and tenne.

Of Plautus. Cap. XLIV.

PLautus was a right worthy & excellent Poet, borne in Vmbria, in the country of Italy. He had a great felicity and pleasure to spend his time in making and setting forth Comedies, and when he spent all his substance on Players garments, he was brought to such want, that he was fayne for his liuing to serue a Baker in turning a

querne

querne, or hand-mill. When he was vacant from his labour, he would write eloquent and pleaſant Comedies: wherein he was reputed ſo excellent that Eupius Strabo ſaith of him, hee doubted not but that the Muſes would ſpeake as Plautus did write, if they ſhould ſpeake Latine. He was in the time of Cato Cenſorius.

Of Pittachus Mittilenus. Cap. XLV.

PIttachus Mittilenus was a noble and excellent man: hee was one of the ſeauen wiſe men of Greece. In his time he did exceede all men, both in learning and martiall feates. He was alſo of the Citie of Mittilene.

Of Pirrhus. Chap. XLVI.

PIrrhus King of Epire, was a valiant & fierce warriour, ſterne of countenance, and a man terrible to behold, he ſeemed to be framed and naturally inclined to Martiall proweſſe. He was induced by a doubtleſſe anſwere of Apollo, to aide the Tarents againſt the Romanes, whom hee ouerthrew in two great Battailes, but with ſuch loſſe of his owne Captaines, friends, and Souldiers, that he ſaid, if we ouer-come the Romanes once againe, we ſhall be vtterly vndone. Wherefore greatly maruelling at the man-hood and proweſſe of the Romanes, hee ſaid with a loud voyce to his friends: O how eaſie were it for mee to ſubdue the whole world, eyther to my ſelfe, by the ayde of the Romane Souldiers, or to the Romanes if I were their King? He was receiued of the Macedonians for their King ſeauen months.

He warred against Demetrius King of Ilis, vnto whom he gaue a great ouerthrow. He raigned before Christ, two hundred eighty and eight yeeres.

Of Pacuuius. XLVII.

PAcuuius was a famous and excellent writer of Tragedies, borne at Brundusium in Calabria, hee was Ennius the poet his sisters son to Ennius the poet, he is commended of Quintilian for the grauity of his sentences, the ponderousnesse of his words, and the authority of the presages which are in his Tragedies and Comedies: and that his stile seemeth somewhat rude, is to be ascribed to time, and not to his fault. Hee liued vnto the age of ninety yeares.

Of Pompeius. Cap. XLVIII.

POmpeius, called Magnus, for his incomparable victories, (whose father was called Pompeius Strabo) had so good a grace in his visage that from his childe-hood hee moued the people of Rome most entirely to fauour him, for his singular benenolence, continency of liuing, martiall experience and knowledge, pleasantnesse of speech, fidelity of manners, and easinesse in speaking too. Hee neuer required any thing without shamefastnesse, nor granted any thing but with a glad countenance. In his visage appeared always both nobility and gentlenesse, so that in his flourishing youth there shined in him manners both Princely and reuerend. He was of a liuely, stout, and noble courage. He fortunately preuailed, & had commonly good successe in all his enterprises: hee greatly triumphed

triumphed for his victories in Africke: being almoſt but a childe, he vanquiſhed the valiant Captaine Sertorius, a man at that time moſt famous in prowesſe: he vanquiſhed alſo Mithridates the great King of Pontus. And when a great number of the concubines of Mithridates, women of excellent beautie were taken and brought vnto him, hee would not company with any of them, but ſent them to their friends. He ſubdued Armenia, Cappadocia, Phlagonia, Medis, Scilicia, Meſopotamia, and ſundry other Realmes. Hée brought to Rome (by reaſon of his triumphs & victories) innumerable treaſure of gold & ſilver: hée afterward tooke to wife Iulia the daughter of Iulius Ceſar, who liued not long. And when the amity betweene Pompey and Cæſar decreaſed, hée was at the laſt by Cæſar vanquiſhed, and priuily fled by ſea into Egypt, where being vnder the conduct of Ptholomeus, he was ſlaine in a boat, his head being ſtricken off, and the body caſt on the ſtrand, where it was poorely burted, when hee had liued aboue threeſcore yeeres, and from his youth in moſt high honour, wealth, and proſperitie, on whom it did ſeeme that Fortune had powred all her treaſures moſt prodigally.

Of Quintilian. Cap. XLIX.

QVintilian in his time was a worthy and famous man, and being a perfect Rethoritian, taught Rethoricke in Rome, and receiued his ſalary and ſtipend out of the Emperours Exchequer. He flourished in the time of Ignatius, who gouerned the Congregation of the Chriſtians at Antioch.

Of

Of Solon Salaminus. Cap. L.

LIke as there is among Writers great variance (as I ſaid before) about the firſt Philoſopher, euen ſo is there great contention, which were the ſeauen Sages, but as their variance maketh doubtfull which were the perſons, ſo their whole conſent aſſureth that there were ſuch. And for becauſe wee intend not ſo much to ſhew the perſons and names, as their good doctrine: therefore it ſhall be ſufficient that a wiſe and approued Philoſopher hath ſaid ſuch things as to them are attributed: yet as for good cauſes I haue allowed Socrates for the firſt morall Philoſopher after Laertius minde, ſo doe I beſt allow Laertius iudgement in this matter, which ſaith that theſe were they, Thales, Solon, Periander, Cleobulus, Chilon, Bias, and Pittachus. Of whom although Periander was a tyrant, yet becauſe that for his good doctrine, hee hath of the learned long time beene allowed, therefore hee ſhall enioy that name which they haue all giuen him. Of Thales ye haue heard already, after whom Solon is next, who was ſon to Exiſtides, and was borne in Salamina, & therof was called Salaminus, he writ many good Lawes, and did many noble deedes worthy to be remembred: among which this is very notable; after that the Athenians and Megarenes had made great warre, and ſore ſlaughter betweene them, to haue had the ſignioritie of his country Salamina, and both were ſore wearied with warres, they made a Law at Athens, that no man on paine of his head ſhould ſpeake or perſwade ought to challenge the Iland any more. Then Solon being troubled and thought-

thoughtfull for his country, fearing leſt with holding his peace he ſhould do ſmall good to the common-wealth: and againe, if hee ſhould ſpeake, it ſhould be for his hurt, ſodainely fayned himſelfe mad, thinking thereby not onely to ſpeake, but alſo to doe ſuch things as were forbidden. And diſguiſing himſelfe, he ran abroad among the heartleſſe people, and there in the manner of a Crier, he perſwaded the people to that that was forbidden, and ſtirred by their mindes ſo much, that incontinent they began warre to obtaine the Iland, and to at laſt they got it. He perſwaded them alſo to challenge Cherſoneſum, a City in Thracy, affirming that it was their right: & by this meanes ſo wan the peoples loue, that they gladly would haue made him Ruler: but, as ſaith Soſicrates, he had a neighbour called Piſiſtratus, who trayterouſly endeuoured to hurt him, whereof as ſoone as hee had knowledge, he armed himſelfe and went into the ſtreete, and when hee had called a great company about him, hee diſcouered Piſiſtrates treaſon, & not onely that, but ſayd alſo that hee was ready to amend it, and would be glad to fight for his liberty, ſaying, Ye men of Athens, I am wiſer then ſome, and valianter then other ſome. I am wiſer then thoſe that marke not Piſiſtratus, & I am valianter then thoſe which know him and dare not for feare ſhew what he is. But the Senate that tooke Piſiſtratus part, ſaid he was mad: and when he ſaw he could haue no redreſſe, he laid downe his armour before them, and ſaid; Country, I haue alwayes holpe thee with word and deede: and then ſayled into Cyprus, and there met with Creſus, who demanded of him whom he thought happy, hee ſaid, Thales of Athens, and Bito, and ſuch other,

which

which all men speake of. Another time when Cresus had arrayed himselfe richly, and was set on his high throne, he asked him if he had euer seene a more gorgeous sight? Yes (quoth he) both Capons, Pheasants, and Peacocks, for their goodly colours are naturall. From Cresus hee went into Scilicia, and there builded a Citie, and after his owne name called it Solons. Hee made many good Lawes, for such as were warriours: for if any had got victory, he should haue a great reward for his labour; and such as were slaine had their Wiues and children found of the common purse euer after. Hee made a Law that no Executour, should dwell with any Orphanes mother, nor that any should bee Executour, to whom, after the heires death, the goods should belong. And that no ring or seale-maker, should keepe the print of any old seale. And that whosoeuer had put out a mans eye, should leese both his owne for it. And that whosoeuer tooke ought that was not his owne, should dye for it. And that if any Gouernour were found drunken, to die for it. And that no man should giue any dowry with his Daughter: with many moe good Lawes. When hee was demaunded, why he made no Law against such as killed their Father or Mother, he answered, because it is a desperate mischiefe. Being demanded how men might best keepe them from breaking the Law, hee said, if such as haue no wrong, be as sory and carefull as those that are wronged. Hee would say to rich men, abundance groweth from riches, and disdaine out of abundance. He wrote many Bookes both of Verses, Lawes, & other matters, besides many witty Epistles. Hee flourished in the fortie sixe Olympiade, and was Prince of Athens the

third

third yéere, which was from the worlds creation 4675. yéeres, he liued eighty yéeres, and dyed in Cipres, commanding his Seruants to carry his bones to Salamina, and there being beat to pouder to ſtrew them about the city. Dioſcorides writeth, that when hée was aſked why hée wept for his Sonnes death, ſith it profited him nothing, hee anſwered, euen for this cauſe I weepe, becauſe I can profit him nothing. Thus much of his Life and Anſweres: the reſt of his ſayings ſhall be ſpoken of in their places.

Of Socrates. Cap. LI.

SOcrates, as ſaith Plato (the Sonne of Sophroniſcus, a Lapidary, and his Mother Phanareta a Myd-wife) was borne at Athens, a man of a wonderfull wit, and as ſome ſay, was an hearer of Anaxagoras, and of Damon. But Duris ſaith, that he was a ſeruant, & that he graued in ſtone, and that in Grace three goodly Images were of his caruing: wherefore Timon calleth him a carter of ſtones, a vaine Græke Poet, and a ſubtle Orator: for in his Orations he was ſharpe and prompt, & was therefore forbidden to teach it by thirty tyrants, as ſaith Xenophon. But (as ſaith Fauorinus) he with his Diſciple Eſchenes opened the fields of Oratories craft. Hee got money to finde himſelfe withall by his handy-worke, from which Crito deliuered him becauſe of his wiſedome, and became his ſcholler, as Bizantius ſaith. But after that Socrates perceiued that there was no fruit in the ſpeculation of naturall Philoſophy, and that it was not greatly neceſſary to the outward manners of liuing, hee brought in the

kinde

kinde called Ethnicke, that is, Morall Philoſophy, and taught it daily both in the Shops and ſtreetes, and exhorted the people chiefely to learne thoſe things which ſhould inſtruct them in manners, which were needefull to bee vſed in their houſes. He vſed ſometime through vehemency of his communication to ſhake his head, and ſtirre his finger; yea, and to pull himſelfe by the haire alſo, and was therefore mocked of many, which hee ſuffered patiently, and was ſo patient, that when one ſpurned him, hee ſuffered him: and being aſked why he ſtrucke not againe, hee aſked, if an Aſſe had kicked him, if he ſhould kicke againe? When Euripides had giuen him a worke of Heraclitus to read, and aſked him what hee thought by it, he anſwered, ſuch things as I vnderſtand are very myſticall, and ſo I thinke thoſe be which I vnderſtand not: but ſurely they lacke ſome Apollo to expound them. He tooke great care to the exerciſe of his body, and was of a comely behauiour. He was alſo a good warriour, for when Xenophon was in the wars fallen from his Horſe, he caught him and ſaued him. Another time when the Athenians fled away haſtily, he himſelfe went leaſurely alone, looking backe oftentimes pitifully, and watching to reuenge him, if any man with his ſword durſt venter to inuade his fellowes: hee warred alſo by ſea, & when he had valiantly fought and ouercome his enemies, hee gaue willingly the victory to Alcibiades, whom (ſaith Ariſtippus) he loued greatly: hee was of a conſtant minde, and inuincible reaſon, & exceeding carefull for the common-weale: he was alſo thrifty & continent. When Alcibiades would haue giuen him much Lime and Sand to build him a houſe, hee ſaid, if I lacked

ſhoes

ſhoes, and thou wouldeſt giue me a whole hide to make mée a payre, ſhould I not be mocked, if I tooke it? When he beheld many times the multitude of things that were ſold, he would ſay, Good Lord, how many things there be that I need not? He would ſay commonly, that gold, ſilke, and purple, and other ſuch things, were more meet to ſet forth Tragedies, then neceſſary to be vſed: hée liued ſo ſparingly & temperately, that many times when they were plagued in Athens, he onely himſelfe alone was neuer ſicke. Ariſtotle ſaith, that hé had two wiues: the firſt Xantippe, of whom he begat Lamprocles: and the other, Matrone, Ariſtides daughter, whom he tooke without dowry, of whom hee begat Sophroniſcus, Meneximus, Satirus, and Hieronimus. Rhodus ſaith that he had both at once: for the Athenians being conſumed with warres and mortaine of people, to augment the City, decreed that euery man ſhould haue two wiues, the one a Citizen, & the other what hee would, to beget children of both, which Law Socrates obeyed. He deſpiſed greatly ſuch as were proud and high minded, and wranglers. Hée gloried greatly in pure fare, and ſaid that ſuch were moſt like vnto God that lacked feweſt things: he had a great gift both in perſwading, and alſo in diſſwading: for he (as ſaith Xenophon) perſwaded a young man which was mercileſſe and cruell againſt his mother, to reuerence her: hé diſſwaded alſo Platoes brother, who was deſirous to haue come into the Common-wealth, and cauſed him to leaue off, becauſe he was rude and ignorant in things. Being aſked what was the honour of young men, hee anſwered, to attempt nothing too much. To him that aſked him whether it were better to marry

or

or not he said, which soeuer thou doest it shall repent thee. Hee would say that hee wondred much at men which with great diligence endeauoured to carue and make stones like men, and tooke so little heede to themselues, that they both seemed and were like vnto stones. Hee exhorted young men to behold themselues oft in a looking-glasse, to the intent that if they were beautifull and well formed, they should doe such things as becommed their shape, but if that they were ill fauoured, then they should with learning and good manners hide their deformitie. When he on a time had bidden many rich men to dinner, and his wife Xantippe was ashamed of the small preparation that hee had made, he said, Be content Wife, for if our guests be sober & honest men, they will not dispise this cheere: and againe, if they be riotous and intemperate, wee shall be sure they shall not surfet. Hee said, some liued that they might eate; but hee did eate that he might liue. Being on a time reuiled, and asked why hee spake nothing: because (quoth hee) that which he speaketh, pertaineth not to me. O that men could now a dates so take such matters. Another time when it was told him that one had spoken euill of him, hee said, hee hath not learned as yet to say well. When Alcibiades told him that hee could not suffer the frowardnesse and scolding of Xantippe, as hee did: no, (quoth he) but I can, I am so vsed thereto: canst thou not at home suffer the gagling geese? yes, (quoth Alcibiades) for they lay me egges: marry (quoth Socrates) and so doth Xantippe bring mee forth children. On a time when his wife in the open street plucked his cloake from his backe, and some of his acquaintance counselled him to haue stroke her therefore,

therefore he ſaid, yes ſirs, yée ſay well, that while we are brawling and fighting together, euery one of you might cry, now to it Socrates, yea, well ſaid Xantippe, the wittieſt of the twaine. He counſelled that men ſhould ſo goe to their wiues, as horſemen goe to their fierce horſes: with a pretty ſimilitude he coloured his patience, ſaying, like as an horſe béeing broken of an horſe-keeper, ſuffereth euer after any man to ride vpon him, ſo I by the vſe of Xantippe, can ſuffer all other folke.

Finally, he daily ſaying and doing ſuch things, was praiſed of Apollo to be the wiſeſt man that liued: at which diuers béeing diſpleaſed, and becauſe that hee reproued ſome that thought themſelues very wiſe men, to be very fooles, they not content conſpired againſt him, and accuſed him, ſaying, Socrates breaketh the Lawes of the Citie, which haue beene giuen of the Elders, teaching that there are no Gods, and bringing in new Spirits: (for Socrates held opinion that there was but one God, who was without beginning and ending, who hath made and gouerneth all things, and that the ſoule of man was immortall, and that euery man had two ſpirits aſſigned him of GOD, and therefore he deſpiſed their Gods, and would not worſhip them,) and againſt right and Law hee corrupteth our youth, wherefore let him dye.

When this was put vp againſt him, Liſias a Philoſopher wrote an Apologie for him, which when hée had read, hée ſayd, Liſias the Orator is good and excellent, but ſurely it is nothing méete for mee, (for why? it was more iudiciall then ſhould ſéeme méete for a Philoſopher. And when Liſias demanded of him ſith it was ſo good, why it

was not meete for him, hee ſaid, Garments and ſhoes may be both good and fayre, and yet vnfit for mee. But while he was iudged, it is ſaid that Plato ſtood vp in his defence, and could not be ſuffred: and ſo he was condemned by eighty Iudges and caſt into priſon, for whom the Prince of Athens was very ſorry, but the ſentence which the Iudges had giuen vnto him, which was that hee ſhould drinke poyſon, could not be reuoked.

The King had a Ship fraught with ſacrifices, which he offered to his Idols, which then was abroad, and hee would giue no ſentence vpon any mans death before it came to Athens: wherefore one of Socrates friends, called Inclites, counſelled him to giue a certaine ſumme of money to the keepers, to let him eſcape away ſecretly, and ſo to goe to Rome: but Socrates ſaid he had not ſo much. Then ſayd Inclites, I and thy friends haue ſo much, which we will gladly giue to ſaue thy life if thou wilt.

To which Socrates anſwered, I thanke you and my friends, but ſith this Citie wherein I muſt ſuffer my death, is the naturall place of my birth I had rather dye here then elſe-where: for if I die here in my Country without deſeruing, onely becauſe I reproue their wickednes, and their worſhipping of vaine Idols, and would haue them worſhip the true God: if theſe men of mine owne Nation perſecute me for ſaying and maintayning truth, euen ſo will ſtrangers whereſoeuer I become: for I will neuer ſpare to ſay the truth, and ſurely ſtrangers would haue leſſe mercy on me then mine owne Country-folke. Being thus minded, hee continued ſtill in priſon, teaching his

Schollers

ſchollers which reſorted to him, many things, both of the compoſition of the Elements, and alſo of the Soule, but would write nothing, for he ſaid that wisdome ought to be written in mens hearts and not in beaſts ſkins, neuertheleſſe his ſcholler Plato wrote well nigh all that he taught. A little before he ſhould be put to death, he deſired that he might bath himſelfe, and ſay his Orisons: which he did, and calling his wife and children, he gaue them good inſtruction. And when he went toward the place where hee ſhould finiſh his life, his wife went after him, crying, alas, my husband dyeth guiltleſſe: to whom he ſaid, why woman, wouldeſt thou haue mee dye otherwiſe? and ſent her away. So when the cup of poyſon was deliuered him to drinke, his friends began to weepe, wherefore he blamed them, ſaying: I ſent away the woman becauſe ſhe ſhould not doe as you doe. Then Polidorus proffered him a precious garment to dye in, to whom he ſaid, hath not mine owne coat ſerued mee to liue in, why then may it not well ſerue mee to dye in? And then after he had commended his ſoule to God, hee dranke the confection. And as he was in trauaile of death, one of his Diſciples, ſaid, O Socrates, full of wit, yet teach vs ſomewhat while thy ſpeech laſteth, to whom hee anſwered, I can teach you no otherwiſe now dying, then I taught you in my life time. Thus finiſhed hee his moſt godly life, being ſeuenty yeeres old. His godly ſayings ſhall be ſpoken of in their places.

Of Seneca. Cap. LII.

SEneca the Philosopher, an excellent well learned man was borne in Corduba, and therefore called Cordubencis: he was scholler to Stratus, the Stoicke, and was Lucane the Poets countryman. Hee flourished at Rome in the time of the Emperour and Tyrant Nero, whom he taught in his youth in learning and manners, which afterwards was cause of his death. In the time of this Seneca, Peter and Paul came to Rome and preached there: and when many of Nero the Emperors house gathered together to heare Paul, Seneca, among the rest, was so familiar with him, and delighted so much to heare the diuine seruice, & wisdome which hee saw in him, that it grieued him to be separated at any time from his communication, insomuch that when hée might not talke with him mouth to mouth, he vsed communication by Letters oft sent betweene them. He read also the writings and doctrines of Paul before the Emperour Nero, and got him the loue and fauour of euery body, insomuch that the Senate wondered much of Paul. This Seneca was a man of very chaste life, and so good, that S. Hierome numbred him in his bed-roll of Saints, prouoked thereto by his Epistles which are entituled, Seneca to Paul, and Paul to Seneca. After he had liued vnto a middle age, hée was slaine by Nero the Tyrant, two yeeres before Peter and Paul suffered their glorious Martyrdome: for Nero on a day beholding him, and calling to minde, how hée when hée was his Master did beate him, hee conceyued hatred against him, and beeing desirous to reuenge himselfe,

himſelfe, and to put him to death, gaue him licenſe to chooſe what kinde of death he would: Wherefore Seneca ſeeing that his tyrannye could not be appeaſed, and ſuppoſing that to dye in a bayne was the eaſieſt kinde of death, deſired to bee let bloud in the baynes of his arme, and ſo dyed: which death (as ſome thinke) was fore-ſhewed in his name, Seneca, that is to ſay, Senecans, which ſignifieth in Engliſh, A killer of himſelfe. He wrote in his life time, many good bookes, out of which ſhall be picked ſome of the moſt pithy ſentences, both of Precepts and Counſels, and alſo of Prouerbs, Adages, Parables, Semblables, which in their places hereafter ſhall follow.

Of Sigiſmund, Emperour. Cap. L III.

SIgiſmund was the ſonne of Charles the fourth, King of Boheme, and of Hungarie: hee was ordayned Emperour, and was a prudent, wiſe, learned and noble Prince, in perſon and countenance of ſuch Maieſtie, as was comely and meete onely in a great Monarch, & Ruler of the world. But in war and deedes of armes vnfortunate; for he was oftentimes ouerthrowne and chaſed of the Turkes and other enemies. And for that he was King of Boheme, he had it by ſucceſſion after the death of his brother Vinceſlaus. He raigned twentie and ſeauen yeeres, and departed this life.

Of Thales Mileſius. Cap. L I V.

THales (as ſaith Herodotus, Democritus, and Duris) had to his Father a noble man, called

Examius, and to his Mother Cleobulina, of the stocke of Cadmus and Agenor. And was borne (saith Plato) vnder Damasius Prince of Athens, and is the first that euer was called a Sage, or wise man. He flourished at Miletum, what time Oseas was Iudge of Israel, and Romulus Emperour of Rome: what time Senacherib King of the Chaldes, sent the Assyrians to inhabit Iewry, which by the counting of Eusebius was the 4550. yeere from the creation of the world. This Thales was very well learned both in Astronomie and Physicke, and wrote many worthy workes, & was a Citizen of Miletum, (as Phalerius writeth) & was come of a noble linage, who after hee had dispatched his businesse belonging to the Commonweale, gaue himselfe to the searching of naturall causes, and surely, hee was a profitable Counseller to the common-weale: for when as Crœsus demanded to haue had his fellowes, he would not grant to it, which afterward when Cyrus had gotten the victory, was cause of saueing their Citie.

Heraclitus saith, that hee liued solitarily: but some say, hee tooke a wife, and had a childe called Cidistus: but others say that he liued chast all his life long: and when it was asked him why he would not get Children, hee answered, because he would not be bound to loue them. When his mother cryed on him continually to take a Wife, he would say he was too young, and afterward when his youth was past, and his Mother still importunate, he would say, it was out of season and too late. Hee would say alwayes hee was bound to thanke Fortune, but for three causes chiefely: first because hee had reason, and was not a beast: secondly, because he was a man, and not a woman: thirdly,

thirdly, becauſe he was borne a Grecian, and no Barbarian.

He ſaid there was no difference betweene death and life, and being therfore aſked why he died not: becauſe (quoth he) I ſhould then make a difference. When he was aſked whether GOD knew mens euill workes: yea, (quoth he) & their thoughts too. To an adulterer that aſked him whether hee might ſweare that hee was no adulterer, hee ſaid, periury is not worſe then adultery. When he was aſked what thing was hardeſt, he anſwered a man to know himſelfe: and what was eaſieſt, he ſayd, to admonith others: what was ſweeteſt, for a man (ſaith he) to die that he hath: what is God, that which lacketh beginning and end: and when he was aſked what was the rareſt and ſeldomeſt ſéene thing, hee anſwered, an old Tyrant: a ſeldome ſéene thing indeede; for God eyther taketh them away before they be old, or elſe then their old age changeth their hearts. Being demanded how a man might beſt ſuffer aduerſitie, to ſee (ſaid he) his enemies in worſe plight then himſelfe. It was aſked him how he might liue beſt, and moſt righteouſly, to which hée anſwered: In flying thoſe things our ſelues which wee reproue in others. Being aſked who was happy, hee ſaid, hee that hath his bodily health, is fortunate in riches, not of a vaine minde, but learned. Theſe are part of his wiſe anſweres: his precepts, prouerbs, and ſemblables ſhall be ſpoken of in their places.

This Thales (as witneſſeth Appolidorus) liued ſeuenty eight yéeres: Socrates ſaith ninety yéeres, and that he died in the eight and fifty Olympiade, and flouriſhed in Cæſars time, to whom he promiſed, that hee would cauſe the Riuer Nile to runne

backwards against the streame. There were many more of this name, as testifieth Demetrius, Durus, and Dionisius: But this Thales Milesius the sage, being old and worne with age, dyed of heate, whiles he beheld a triumph. Some say, that as he went forth of his house to behold the Starrs, he fell downe sodainely into a pit, and was therefore mocked of an old Wife that hee kept in his house, with this saying: O Thales, how thinkest thou to comprehend those things that are in heauen, when thou canst not see such things as are before thy eyes?

Of Theopompus. Cap. LV.

THeopompus was an Historiographer after the time of Herodotus and Thucidides: hee was also an ancient Poet, and a King of Lacedemonia.

Of Tyranus, otherwise called Theophrastus. Cap. LVI.

THeophrastus Eresius, as sayth Athemodorus, was a Fullers son, and was first an hearer of Leucippus, a citizen of his owne Country: Afterward when he had also bin an hearer of Plato, hee got him to Aristotle, whose successor he was in keeping of his schoole after his departure vnto Chalcides. He was a man of exceeding wisdome, and of singular study, & Schoolemaister (as saith Pamphila) of Menander, the Writer of Comedies: he was a very friendly man, and gentle to be communed with, Cassander tooke him to him, and Ptolemeus sent for him: He was so beloued of the Athenians,

Athenians, that when Agnonides had accuſed him of hereſie, they would haue killed him for his accuſation. There came from all places to heare him at leaſt two thouſand men, who became his ſcholers, all which notwithſtanding, hee was neuer the prouder or higher minded, but continued one in vertuous humbleneſſe. In his time Sophocles, Amphicides ſonne, made a Law, that no Philoſopher ſhould keepe Schoole vpon payne of his life, without the agreement and decree both of the Senate and the people: wherefore he with many moe of the Philoſophers departed for a time: but the yere following, when according to their good order, Philo called Sophocles to the account of his doings, they returned againe, and the Athenians abolished the Law, and fined the maker thereof in fiue Talents, and reſtored to Theophraſtus the regiment of his Schole. And whereas before time his name was Tyranus, Ariſtotle named him Theophraſtus, becauſe of his diuine and witty vtterance. He vſed oft theſe notable ſayings: Wee may better truſt an vnbridled horſe then a diſordered word. Time is the moſt pretious experience. He dyed being foureſcore and fiue yeares old, when hee had a while taken himſelfe to eaſe. When his Schollers before his departure, aſked if hee would command them anything, hee ſaid, I haue nothing to ſay vnto you, ſaue that this life makes many things ſeeme ſweete through the ſhew of glory, but we all dye as ſoone as we enter into this life; for nothing is more vaine then deſire of glory: but endeuour to be happy and bleſſed, and either regard not the performance of this precept, becauſe the labor therof is great, or elſe diligently endeuour to follow it, for thereby you ſhall attaine

exceedingly,

exceeding great glory. Moreouer, the vainenes of this life is greater then the profit. But seeing I am not able to counsell you what to doe, consider you among your selues what is best to doe. As he thus said, he gaue vp the ghost. The Athenians kneeling before him after his death, worshipped him openly. He wrote many notable works, whereof at this day wee haue but a few, so many good things haue been lost through negligence of men, and iniury of time. He dyed very rich, as may appeare by his testament, which Laertius hath written out at length: with diuers other things, which to auoyd superfluity I haue omitted. His vertuous sayings shall follow in their places.

Of Xenophon. Cap. LVII.

XEnophon, the Son of Grillus, was borne at Athens: he was shamefast and exceeding beautiful. It is said that Socrates met him in a narrow lane, & would not let him passe till he had answered him to diuers questions, & when he asked him wherein men were good and bad, whereat hee stayed and could not tell; Socrates said, come with me and learne: and so he did, vntill such time as he went to Cyrus, whose fauour hee obtained, and became in great reputation with him, and wrote all his actes. He had a woman called Philecia, which followed him, by whom hee had two children. He had much trouble in his life, and was banished, & fled from place to place till hee came to Corinth, where he had an house. And when the Athenians entended to succour the Lacedemonians, hee sent his two Sons, called Diodorus and Grillus to Athens to fight for the Lacedemonians: from which battell

battell Diodorus returned, without doing any great feate: but Grillus fighting manfully among the horſe-men, dyed about Mantinia. And when Xenophon (who was offering Sacrifice with his crowne on his head) heard that his ſon was dead, hee put off his crowne: but when hee afterwards heard that he dyed fighting valiantly, he put it on againe, not ſo ſorry for his death, as ioyfull of his valiantneſſe. He died at the Citie Corinthum, as ſaith Demetrius, being very old: a man both good and valiant, expert in riding and hunting, and greatly ſkilled in martiall affaires, as appeareth by his workes. He was alſo religious, & much intentiue about ſacrifice, & was a follower of Socrates. He wrote xl. bookes, intituled euery one by a ſundry name: and Thucidides workes, which by negligence were loſt, hee brought to light. And was himſelfe ſo pleaſant in his ſtile, that he was called the Muſe of Athens. There were more of this name, of whom this is the chiefe, whoſe good ſayings and precepts hereafter ſhall be touched.

Of Xenocrates. Cap. LVIII.

XEnocrates, the ſon of Agathenos, was borne in Calcedony, hee was Platoes Scholler euen from his youth. Hee was blunt witted & ſlow, inſomuch that Plato ſpeaking of him and Ariſtode, would ſay, that the one had need of the ſpur, and the other of the bridle. Hee was graue and earneſt, and dry in his communication. He was much in the Schooles, and if at any time he went into the Towne; boyes and fooliſh people would cry after him for the nonce to anger him. He was ſo chaſte, that when ſome of purpoſe had hyred an harlot

harlot to meddle with him, who lying with him many nights could not obtayne her purpose, she said hee was an Image and no man. When his fellowes once cast into his bed Lais (which was at that time the fayrest strumpet in Athens) when she would entice him with her whorish conditions hee cut a part of his owne members, because she should not ouercome him. Being sent with other Ambassadours to Philip, when all the rest tooke rewards and banketted with him, hee would not: Insomuch, that when Philip many times would talke with him, hee refused. For which cause Philip admitted him not for any Ambassadour. And when hee, with the rest of his fellowes, was returned to Athens, they sayd that hee went with them in vaine: and when (according to the lawes) he should therefore pay to forfait, he counselled the Rulers to take good hæde to the Common-weale, saying, that Philip with gifts had corrupted all the other Ambassadours, but could not make him grant by any manner of meanes, which they hearing, estéemed him more then euer they did before. Being sent another time to Antipater to redéeme the prisoners which he had taken in battell, Antipater desired him to dine with him, which he denying, sayd, I came not to dine and banket, nor to take pleasure with thée, but to redéeme my fellowes from the sorrowes which they suffer with thee. And when Antipater heard the wisedome, and saw the constant minde of the man, he gently entertayning him, deliuered his prisoners. When Dionisius in his presence sayd to Plato, some body shall take from thée thy head, hee sayd, that they shall not, except they take away mine first. He liued holily, and wrote exceeding many godly workes, and

dyed

dyed being foureſcore and two yéres olde. His good counſels ſhall be ſpoken of in their places.

Of Zeno Eloates. Cap. LIX.

ZEno Eloates, the ſon of Piretus, by adoption became Permenides ſon: he was of body large and tall, and learned of his adopted father his Philoſophie, wherein he became ſo excellent, that as Plato and Ariſtotle ſay, hee was the firſt deuiſer of Logicke. He was a noble man both in gouerning the Common-weale, and alſo in teaching of Philoſophy. There was in his time one called of ſome Nearchus, of others Diomedes, which vſurped the gouernment of the Country, and there according to his luſts, without reſpect eyther of Law or Juſtice, vſed all points of Tyrannie. Wherefore Zeno with others conſpiring to put him downe or driue him thence, were preuented of their purpoſe, & Zeno taken. And when the tyrant inquired of him what confederates & proviſion of weapons they had, he, minding to make him afraid, confeſſed that all thoſe whom the Tyrant truſted moſt, & tooke for his chiefeſt friends, were of counſell in his conſpiracie. And when hee told him certaine things openly of ſome of them, hé fained that he would ſecretly ſhew him greater matters. And when the tyrant therfore went nére him, and bowed his head to him, he with his teeth caught him by the eare, or (as Demetrius ſaith) by the noſe, and left not his hold till he tare it quite away. But when the Tyrant, the more incenſed herewith, brought him to the rack, as ſaith Antiſthenes, he would confeſſe nothing more then what he did at the firſt. Wherefore, as ſaith Hermippus,

he

he was by the Tyrant put into a morter of stone, and there pounded with a pestle to force him to bewray his confederates.

And when he was therewith almost killed, hee cryed out to the people, fie vpon you cowards, that yée can suffer a Tyrant, the destruction of your countrey, thus to deale with you, and though nothing else might moue you, mee thinkes this cruelty which I sustaine of him for my countries sake, and yours, were sufficient. And when hee had so said, because he would confesse nothing, hee bit off his owne tongue, and spat it out in the tormenters face. who therefore killed him, as Hermippus saith. But Antisthenes saith, that the people moued partly with his words, but more with his man-hood and grieuous torments, fell immediately into a rage, and with stones killed the Tyrant He despised all pompe and glory, & for iustice and truth sake, suffered all kinde of torments. When men rayled at, and slandered him, he would bée angry, and when diuers Philosophers would therefore reproue him, he would make this answere: If I should not bee mooued with reproaches, then should I neither delight in prayses. His other sayings shall be noted in their places.

The summe of all.

In this first Booke of Philosophers I briefely declared,
The right order of their liues and godly conuersation:
Whose examples of vertue ought ioyfully to be embraced,
And to be followed of all men without exception.
Their counsels are comfortable in euery condition,
And next diuide Scriptures there is nothing more true,
Then their godly doctrine, to leade men to vertue.

THE

The Second Booke.

Of Theologie Philoſophicall. Cap. I.

BEcauſe the name of Philoſophers, or Heathen, is a thing very odious to ignorant eares, who will not onely ſuſpect, but alſo deſpiſe whatſoeuer the Heathen teach, taking them for Infidels and miſſe-beleeuers, therefore I thought it good before I came to their Precepts, to ſhew their opinion concerning religion, that it may be knowne what they beleeued of GOD, of themſelues, and of his workes: all which they themſelues call philoſophy: for no doubt the common-weales wherein they dwelt, had ſundry Religions, and thoſe moſt vile and ſhamefull: ſome worſhipping their owne deuices, as Idols and Images of men, beaſts, diuels, and other things: Other ſome the Creatures themſelues, as Spirits, Diuels, Sunne, Moone, Starres, Elements, Men, Serpents, Onions, and other like, and with fond and deteſtable Ceremonies, ſeruing them with drunkennеſſe, lechery, & ſacrifice of all kindes of Cattle and Fowle; yea, murdering children, men, and women, yea, euen their owne ſelues to doe their Gods homage. But the Philoſophers of whom I treate, although for feare, obedience, and quiet ſake they ſeemed to doe as the common people did, yet they knew by the ſearch of Nature, that there was but one

one God, and that all their religions were wicked and abhominable. And therfore some of them cryed out vpon them, and rather suffered death, then agreed to allow them, as for example, Socrates, whose life you haue before in Fol. 33. For as S. Paul saith the consideration of the Creatures which they saw, draue them to confesse there was a Creatour, who as by his wisedome and power he had ordained all things, so by his prouidence and goodnesse, ordered and preserued them. They perceiued also that there was in themselues a reason and minde, which attained to the knowledge of God, and had power to comprehend and command Spirits, which sith they be immortall, their soule must needes also be immortall, because it had power ouer immortall things. But although they knew God and themselues in this wise, yet ouercome with worldly pleasures, many of them worshipped him not as they ought, but fell with the world to Idolatry, for their bodily commodity, following the lust and sensuality of the flesh. But none of these heathen Philosophers (or sure very few) were of that sort, but like true, wise and constant men, both knew God, and serued him with puritie of life, which is his true seruice: wherof what they thought, and what they taught is declared in this Booke, which I call their Theologie, because it concerneth specially their doctrine of God, which when it shall be read and duely considered, I doubt not but the odiousnesse of their heathen names shall so little trouble any man, that their precepts shall the rather be accepted, considering that they be both honest and naturall, and come from such men, whose heathen liues doe stayne in vertuous perfections (I am sorry

sorry to say it, but more sorry to see it,) our honest profession that now be or ought to be Christians.

Of God, of his Workes, of his Mercy, and Iustice. Cap. II.

The order of all things that are visible in this world, declareth that there must needes be one principall cause and beginning, which wee call God, and also that the same order cannot be without prouidence, and one perpetuall Gouernour. Aristippus.

That is God which lacketh beginning and ending: which God, being made of none, hath by his owne power created all things. Hermes.

God is the beginning of all things.

He onely is to be knowne and taken for a God which is not onely a creator, but also a comforter, a preseruer, a sauiour, and a deliuerer. Plato.

There is a God that doth rule and gouerne all things, who maintaineth the course of the Starres, the changes of times, the alteration and order of things, beholding both sea & land, & who playnely seeth both the liues and doings of all men. Cicero.

There is a liuing God, who onely knoweth, who onely remembreth, who fore seeth, gouerneth, and moderateth all things, and hee it is that liueth for euer. Cicero.

There is no kinde of men so rude, or so dull, who though they be ignorant what God we ought to haue, yet that knoweth not there is a God.

This seemeth to be a most sure and principall occasion why we should thinke there is a GOD, because that there is no nation so sauage and bestiall, nor any man so barbarous and rude,

whom the opinion of God hath not truely touched.

He surely is vtterly mad, who when hee looketh vp into heauen, doth not thereby know that there is a God: or thinketh those things to be done by chance which are made by so great power the order and alteration whereof no man is almost able by any Art to conceiue?

What can be so plaine and manifest, when we looke vp into Heauen, and behold the Sunne, the Moone, and the Starres shining with glory in heauen, as that there is some, God who ruleth & gouerneth them?

Let all men in this be truely perswaded, that God is the moderator & gouernor of all things, & that all things also be done by his onely power, and appoyntment, and that hee it is, who most cleerely beholdeth euery man, both what he doth, and what hee admitteth in himselfe, with what minde and godlinesse he doth loue and fauour religion, and that he hath also a regard both of godly and wicked men.

Plato. God is without any body, inuisible, and also immortall: whose forme cannot be comprehended with the eyes of mortall men, nor yet described by any sensible knowledge.

Plato. GOD in power is in all things, and in euery part of the world, & by his prouidence all things are preserued, gouerned and moued. And he himselfe is of none other eyther moued or gouerned, but is the first comprehensible mouer.

God is the principall and chiefest God aboue all nature, whom all creatures honour and looke for.

The diuine nature & substance of God suffreth neyther

neyther change nor end: for it is both immutable and infinite.

In God, or about God, can be no euill: therfore all euill is far from God: for all goodnesse proceedeth from him, and he is the onely fountaine and principall goodnesse. Plato.

God as he is almightie, so may hee worke in all things after his owne minde and will, except in Iustice.

There is nothing that God cannot bring to passe, and that without labour and trauaile.

God is all goodnesse, all charitie, all loue.

The God immortall hath made all things communicable to men mortall, except immortallity, & therfore he is called immortall, because hee neuer dyeth, and wee also be called mortall and fayling, because we all take an end. Mar. Aur.

God the author of all goodnesse, hath created all good things.

God is carefull for all, as well small as great. Plato.

God is pitifull, for though hee giueth vs paine yet he keepeth the fault close. Mar. Ant.

In all thy troubles commit thy selfe onely and altogether vnto the most high and mighty God, and feare not men that threaten, nor trust men that speake fayre, but trust him that is mercifull, true of his promise, and able to make his word good.

To looke for no helpe of man bringeth the help of God to all them that seeme to be ouerthrowne in the eyes of the wicked.

Onely God forgiueth & pardoneth vs our sins. Peter.

God knoweth and seeth both the deedes and also the thoughts of all men, from whose knowledge nothing may be hid. Lumber.

Diogenes. God preſently beholdeth all things.

God knoweth all men, hée loueth the iuſt, and hateth them that worke wickednesſe.

Hermes. No man may eſcape the iuſt iudgement of God.

Alex.Scu. God is our onely Iudge: who being in heauen ſaileth not to puniſh all them that abuſe his image.

Photion. As God findeth thée to be when he calleth thée, ſo doth he iudge thée.

Mar.Aur. God is ſo righteous that his fierce and cruell chaſtiſements neuer fal vpon the earth, but by our owne cruell ſhrewdneſſe: and our ſecret ſinnes in ſuch wiſe awaketh vs, that wee acknowledge to haue but iuſt and due puniſhment.

Hermes. God will reward euery man according to his workes.

Mar.Aur. The iuſt-God neuer appeaſeth his ire againſt vniuſt men, except the requirers be vtterly innocent and meeke: God is ſo iuſt, that he will not giue iuſt things but by the hands of iuſt men.

Diogenes If thou wouldeſt obtayne any thing of God, frame thy workes according to his will.

Pithagor. Deſire nothing of God ſaue that which ſhall be rightfull, for hee will grant nothing vniuſtly asked.

Socrates. Be carefull in ſuch things as appertaine vnto God.

Anacharſis. Though God exalt thée in this world, be not proud, nor deſpiſe any man therefore, nor thinke not thy ſelfe better then another: but remember that God by creation hath made all men alike.

Antiſthen. Forasmuch as all men, although they be great ſinners, receiue daily great benefits of God, they are therefore much the more bound to thanke him for his grace, and moſt heartely to aske him forgiueneſſe for their ſinnes and treſpaſſes.

God

God greatly eſteemeth vertuous people, though in the world they be little ſet by. Socrates.

All the world is the Temple of God.

A good man is the ſimilitude of God.

When thou wilt faſt, purge thy ſoule from filth, and abſtaine from ſinne, for God is better pleaſed therewith, then with abſtaining from meates. Hermes.

Seauen things are to be noted concerning God: The firſt is, let man neuer leaue Gods helpe for any mortall mans, leſt that God depart from him in his greateſt neceſſity. The ſecond is, that it more auayleth to reſt vpon the helpe of the immortall God that is in heauen, then vpon all the mortall men in the whole world. The third is, that men ſhould beware to diſpleaſe God, for the ire of God doth much more damage then the enmity of all men. The fourth is, that God neuer forgetteth man at any time, except God be forgotten of him a thouſand times. The fift is, that God doth ſuffer that one ſhould be perſecuted of another that is euill, if he haue firſt perſecuted one that is good. The ſixt is, if men will haue God fauourable vnto them in time of warre, they muſt ſerue him in time of peace. The ſeauenth is, that God is a pittifull God, not ſending to any Realme any kind of extreame chaſtiſement, except it be for ſome extreame offence committed in the ſame Realme. As God is full of mercy, ſo is he alſo a iuſt God. As well in aduerſity as in proſperity, reioyce and thanke God. Mar. Aur.

God ſupplyeth where our power lacketh. Photion.

Be mindefull of God, for the remembrance of him keepeth men from euill.

Like as God ſurmounteth all other creatures, ſo the remembrance of him ſurmounteth all other imaginations.

The ſumme of all.

God is a ſubſtance, euer durable,
Eterne, omnipotent, mercifull and iuſt:
Which guideth all things in order conueniable,
A God, in whom each man ought for to truſt.
Who by prayer giueth grace to mortifie our luſt,
In whoſe feare and loue all that here ſhall endure,
Shall after this life of a better life be ſure.

Of Man, and what he is. Cap. III.

Chilo. There is nothing ſo hard a matter, as for a man to know himſelfe: for we be ſo blinded with ſelfe-loue, that we flatter our ſelues in many things.

Agaperus. Let vs learne firſt of all this commandement of God, Know thy ſelfe, and let vs follow it: for he that knoweth himſelf ſhal know God, & he that knowes God, ſhall be made like God. He ſhall be made like God, that is worthy Gods fellowſhip: he is worthy of Gods fellowſhip, that doth nothing vnworthy of God, but thinketh on godly & heauenly matters, & ſpeaketh that he thinketh, & doth that he ſpeaketh.

Pithagor. Thou ſhalt know thy ſelfe according to Gods commandement, if thou conſidereſt what thou art, what thou wert, & what thou ſhalt be: by this laſt both the firſt are knowne, becauſe the laſt is moſt euident. Thou knoweſt thy body ſhall putrifie and become earth, then was it earth before it was thy body, for whe wherein any thing ceaſeth, thereof be ſure it had the beginning. And ſeing that neyther in, nor with the earth of thy body is any wiſedome, diſcretion or knowledge left after thy death, it is euident that thoſe things (which while thou wert

were aliue were in thée) came not of the earth, for whatsoeuer commeth naturally of any thing, is so ioyned therewith, that it cannot be seuered. And therefore the growing and sensible mouing life that came of the earth, remaineth so with it, that by putrifaction plants and wormes doe engender thereof, which encrease, moue and féele as thou didst, but wisedome, discretion, or knowledge they haue not: whereby thou mayest know thou hadst them from some other thing, and not of the earth or bodily mixture. If wisedome, discretion, or knowledge come not of the body, then séeing they be the best things in man, then must they come of a better thing And better then the Elements (whereof man is made) is nothing sauing God, and the spirit and power procéeding from God. Then is thy reason or soule, (which I call knowledge, discretion and wisedome,) eyther of God or his Spirit, and so of it selfe immortall and incorruptible.

Man is a creature made by God of two parts, Plato.
of a soule euerlasting, immortall, of substance materiall, wherein is reason, wisedome, and knowledge: and of a body, fraile and corrupttible, made of the foure Elements, whereof commeth life, lust and senses.

Because God made man to his owne likenesse Plato.
and similitude, he therefore loueth him according to the common Prouerbe: All things loue that which is like themselues.

Mankinde, whom God hath onely endued with Tullius.
the great gift of wit, vnderstanding & reason aboue all other creatures, may not (most of all) sticke still or abide in this grosse appetite, to trauaile for nothing else, but for pleasures and profits of this fugitiue and vaine world, but insuing slowly

the heauenly guide of our nature, muſt be led to the deſire of truth, honour and ſéemelineſſe: wherewith the more that we be decked, adorned, and beautified, the further off we ſhall be from the brutiſhneſſe of beaſts, and approach the nearer vnto the nature diuine, which of it ſelfe is onely moſt excellent, and therefore moſt ſpecially to be embraced.

Tullius. As all things (whatſoeuer they be) that are bred vpon the earth, are all created and bred for the commodity and vſe of man: ſo man for the commodity of man is begotten into the world, that they may, (as men among themſelues ſhould) be helpers one to another.

Ariſtotle. Man is the patterne of frailty, the ſpoyle of time, the play of Fortune, the image of inconſtancy, the tryall of enuy and miſery, and all the reſt of him fleame and choller.

Herodotus Miſeries haue power vpon man, not man vpon miſeries.

Democrit. There is no ſtableneſſe in ought that belongeth to man, but all things are guided with a diſorderly courſe, men neuer can almoſt finde any good thing, ſéeke they it neuer ſo diligently, but euill things fall vpon them vnſought for.

Socrates. The chiefe cauſe of all euills that happen to man is man himſelfe, for hée through his greedy luſts and deſires troubleth both himſelfe and all other creatures.

Hermes. O man vnkinde, more cruell then wilde beaſts: all things hate thée, becauſe thou deſtroyeſt all things: death watcheth ouer thée euery houre: if thou flyeſt into the earth, wolues and wild beaſts will deuoure thée, if thou climeſt into the trées,

Birds

Birds and wormes will assault thée: if thou take the water, the Crocadiles and Ewts will destroy thée, which beasts nature hath iustly ordained, to take vengeance vpon vntust men.

When dwelling vpon the earth, glad of reason, able to talke, and hauing soules immortall, their members subiect vnto death, they are both of merry and carefull minds, they haue brutish and vile bodies, not like in all conditions, but all like in errors: all of peuish boldnesse, stiffe in hope, vaine in labour, brittle of fortune, euery one mortall, and yet euer continuing together their whole kind, by mutuall succession of their brood, changeable, their time euer flying away, long before they be wise, some dead, some forgotten, and in their liues are neuer sufficiently contented. Apulcus.

Man is vncertaine of any thing all his life, finding nothing that he may leaue or trust vnto, hée wanders euer among doubtful chances, with vaine hope alwayes comforting his minde, for no man knoweth certainely what shall betide him, or where he shall leaue his carkasse. Thales.

Man is onely a breath and shadow, and all men are ignorant, and as fraile and vnconstant as the shadow of smoake. Eurip.

God hath so ordained for mankinde, that wé must liue in care: for among all things that liue and créepe vpon the earth, none is more miserable then man. Homer.

All beasts are happier and far wiser then man: for behold the Asse, of beasts no doubt most miserable, yet hath he no harme through his owne fault saue what doth hap him by nature, but wee beside our naturall euils, procure our selues many other, for wé be sorry for euery misfortune, angry for Menander

euery

euery euill word, if any strange thing happen we are amazed, and afraid of euery shadow.

Bias.

Griefes, opinions, greedy desires, and lawes are euils of our owne procuring, not sent by nature.

Diogenes.

Men in the beginning accompanied themselues together, and builded Townes to saue them from wild beasts: but now contrary, for their safegard they were glad to flye all company, and to liue in the wildernesse, safer abroad among wilde Tygers, then in any Towne among tame Officers.

Plato.

All men are by nature equall, made all by one workeman, of like mire, and (howsoeuer we deceiue our selues) as deere vnto God is the poorest begger, as the most pompeous Prince liuing in the world.

Herodotus

To them that be greatest in worldly wealth, the greatest mischiefes euer approach.

Seneca.

It may chance to each man, that chanceth to any.

Hermes.

My sonne, the ends and disposition of all things are in the hand of Almighty God, and he ordereth them as he list, man hath no power ouer his life, but we liue like beasts, alwayes ignorant, doing and suffering that God hath appointed, notwithstanding we comfort our selues still with good hope and confidence.

Plato.

There be in euery man two powers drawing and leading him: A desire of pleasure, which is bred in the body: and a good opinion coueting onely good things. Betweene these twaine, there is continuall strife in man, and when the opinion hath the mastery, it maketh a man sober, chast, discréete, and quiet: but when desire getteth the vpper hand, it maketh him a lecher, a riotor, a surfetter, a brauler, couetous, and vnquiet.

Socrates.

Wo be to him, which contemning the excellency of his owne nature, and the dignity that is in him

seruеth

ſerueth onely his bodily luſts, defiling his owne ſoule, through his vile deſires & beaſtly delights.

Nature is a certaine ſtrength and power put into things created by God, who giueth to each thing that which belongeth vnto it. Auguſtin.

The nature of a man (properly of it ſelfe) is, neither apt to keepe meaſure in diſpleaſure, nor yet in gladneſſe and pleaſure: for he is driuen by the violence of affection, ſometime with pitty, & ſometime with fury, & his deſire preſent doth gouerne him. Aminias.

He ceaſeth to be a man, and is indeede but a brute beaſt, that leaueth the rules of reaſon, and giueth his mind onely to the fulfilling of his bodily luſts. Zeno.

The ſumme of all.

Man that conſiſteth of body and ſoule,
Is Gods good creature, ſpecially made
To know his Maker, alſo to controule,
Such luſts in fleſh as Elements perſwade:
A beaſt, if that his life be beaſtly lead,
An earthly God, if voide of hope and hate
He liue content, and know his owne eſtate.

Of the Soule, and gouernment thereof. Cap. IIII.

The moſt precious and excellent thing that God hath created here on earth, is a man, and the richeſt thing to him is his ſoule and reaſon: by which he keepeth iuſtice, and eſcheweth ſinne. Hermes.

The ſoule is an vncorruptible ſubſtance, apt to receiue either ioy or paine, both here or elſe-where. Solon.

By the Iuſtice of God the ſoule muſt needes be immortall, and therefore no man ought to neglect it, for though the body dye, yet the ſoule dyeth not. Plato.

The

Socrates. The soules of the good shall liue in a better life, but the euill in a worse.

Pithagor. When a reasonable soule forsaketh his diuine nature, it becommeth beast-like and dyeth. For although the substance of the soule be incorruptible, yet lacking the vse of reason, it is imputed dead, for it loseth the intellectiue life.

Plato. If death were the dissoluing both of body and soule, then happy were the wicked, which being rid of their body, should also be rid of their soule and wickednesse: but forasmuch as it is euident that the soule is immortall, there is left no comfort for the wicked to trust in.

The soule when it dyeth carryeth nothing with it, but her vertue and learning, and hath it selfe none other helpe, wherfore all such as for the multitude of their sinnes and mischiefes are hopelesse, and such as haue committed Sacrilege, slaughters, with such other like wickednesse, the iustice of God and their owne deserts damne vnto euerlasting death, from which they shall neuer be deliuered. But such as haue liued more godly then other, being by death deliuered from the prison of the body, shall ascend vp into a purer life, and dwell in heauen euerlastingly.

Leginon. The immortality of the soule excludeth all hope from the wicked, and establisheth the good in their goodnesse.

Socrates. The soule that followeth vertue shall see God.

Boëtius. The soule despiseth all worldly businesse which being occupied about heauenly matters, reioyceth to be deliuered from these earthly bands.

Aristotle. The delights of the soule are to know the maker, to consider the workes of heauen, and to know her owne estate and being.

A clean ſoule delighteth not in vnclean things. Solon.

The night ſéemeth tedious vnto a man a darke; how much rather a ſoule deſtitute of the light of God, and darkened with ſinne? The goodly beauty of the body pleaſeth the eyes, but how pretious a thing is the beautie of the ſoule?

A deformed viſage ſéemeth an vnpleaſant thing, Socrates. but how odious a thing is a minde ſpotted and defiled with vices? So onely ſhall the ſoule happely depart from the body at the laſt end, (as afore hand ſhee hath diligently (thorough true knowledge) recorded and practiſed death: and alſo hath long time before, by the deſpiſing of things corporall, and by the contemplating and loue of things ſpirituall, vſed her ſelfe to be (as it were in a certaine manner) abſent from the body.

The Soule knoweth all things: wherefore hee that knoweth his ſoule, knoweth all things: and hee that knoweth not his ſoule, knoweth nothing.

Little teaching ſufficeth the good ſoule, but to Plotinus. the euill much teaching anapleth not.

The well-diſpoſed Soule loueth to doe well, Seneca. but the euill deſireth to doe harme.

The good Soule graffeth goodneſſe, the fruit Boëtius. whereof is ſaluation; but the euill planteth vices, whoſe fruit is damnation.

The good ſoule is knowne in that it gladly receiueth truth, and the euill by the delight that it hath in lyes.

The Soules of the good be ſorrowfull for the workes of the wicked.

A good ſoule hath neyther too great ioy, nor too Pithagoras great ſorrow, for it reioyceth in goodneſſe, and it ſorroweth in wickednеſſe: by the meanes whereof,

when

when it beholdeth all things, and ſeeth the good & bad ſo mingled together. It can neyther reioyce greatly, nor be grieueth with ouer much ſorrow.

Plato. Soules be loſt that delight in couetouſneſſe.

Who ſo deſireth the life with the ſoule, ought to mortifie it with the body, and giue it trouble in this world.

Hermes. It is better for the ſoules ſake to ſuffer death, then to looſe the ſoule for the loue of this life.

Hermes. While the ſoule is in company of good people, it is in ioy: but when it is among the euill, it is in ſorrow and heauineſſe.

Hee is in great danger that looketh not to his Soule.

Sickeneſſe is the priſon of the body, and ſorrow the priſon of the ſoule.

Socrates. A wiſe man ought to looke more carefully to his ſoule then to his body.

It is better to haue a Soule garniſhed with vertue and knowledge, then a body decked with gorgeous apparell.

Wiſdome, vertue, and vnderſtanding, are the garniſhings of the ſoule.

Pithagor. Order thy ſelfe ſo that thy ſoule may allwayes be in good eſtate, what ſoeuer come of thy body.

Diſpoſe the Soule to all good and neceſſary things.

Plato. Euill men by their bodily ſtrength reſiſt their misfortunes: but good men, by vertue of the ſoule ſuffer them patiently, which patience commeth not by might of arme, by ſtrength of hand, nor by force of body, but by grace of the ſoule, by which wee reſiſt couetouſneſſe, and other worldly pleaſures, hoping to be rewarded therfore with eternall bliſſe,

Bleſſed

Blessed is the soule that is not infected with the filthinesse of this world.

The vanities of the world are an hinderance to the soule.

Woe be to the sinfull soule that hath no power to returne to her owne place, whose filthy workes of bodily pleasure doe hinder her from the blisse= full state, & keepeth her downe from the presence of God. Plato.

No dead carrion so loathsomely stincketh in the Nose of an earthly man, as doth the abhominable and dead stinking soule of man in the presence of God.

The soule of man is dead, & hath lost both his life, his beauty, and sweetnesse, when there proceed= deth wickedly from it, detractions, blasphemies, lyings, filthy communication, and such like.

If the soule of Man (through sin) be once dead, it is neuer againe reuiued, but by the onely meere grace and mercy of the most gracious and liuing God: whose vẽgeance (by his iustice) stil wayteth the destruction of wicked and wilfull sinners.

As the body is an instrument of the soule, so is the soule an instrument of God. Plutarch.

The body was made for the soule, and not the soule for the body.

Mans soule being decrept or taken of the por= tion of Diuinity called Mens, may be compared with none other thing (if a Man might lawfully speake it) but with God himselfe. Tulius.

The minde of man is not a vayne, or idle sub= stance of Man, but is a liuely substance, which endeauoureth it selfe iustly to set forth and ex= presse in word whatsoeuer it doth contayne in it selfe (by the meanes of the Spirit) which is, (as it were)

were) the conduit whereby the word is brought forth, from the deepe ſecret parts of the minde.

Cateline. We vſe ſpecially the rule of the ſoule, and ſeruice of the body: the one wee participate with God, and the other with beaſts.

Socrates. The Soule paſſeth out of this World more ſwiftly then any bird that flyeth.

Diogenes. Looke how much the Soule is better then the body, ſo much more greuous are the diſeaſes of the ſoule they the griefes of the body.

The ſoule cannot but euer liue, it hath none end of liuing: yet we may ſay that the ſoule liueth, and dieth: It liueth in the grace and fauor of God, and dyeth in the malice of the deuill.

The ſoules life is the light of vertue, and his death is the darkeneſſe of ſinne,

The ſumme of all.

Of all the good creatures of Gods creating,
Moſt pure and precious is the ſoule of man;
A perfect ſubſtance at no time abating,
Which with the body paſſion ſuffer can,
In vertue ioyous, in vice both woe and wan:
Which after death ſhall receyue the reward
Of Workes, which in life time it moſt did regard.

Of mans life, how full of miſeries and wretchedneſſe it is. Cap. V.

Hermes. Life is nothing elſe, but as it were a glue, which in a man faſtneth the ſoule and body together, which proceedeth of the temperament of the elements, whereof the body is made, which if it be not violently melted before through our owne

owne diſtemperance, or looſed with the moyſture of our owne merits, or ſodainly conſumed with the loue or hate of God, weareth away through age of the body, & ſo at length comes to nothing.

Life is a bridle and miſerable fetter, which chaineth the pure and euerlaſting ſoule, to the vile, vnfull, and corruptible body. Plato.

Life is of his owne nature a grieuous thing, moſt miſerable, and full of innumerable cares. Menander

Life is a perilous paſſage, for wee be therein troubled with ſtormes & tempeſts, far more miſerable then thoſe that make ſhipwrack: for we ſaile as it were in the Sea, alwaies in doubt, hauing Fortune our liues gouernor, ſome hauing proſperous winde, otherſome contrary: but wee arriue altogether at one hauen, vnder the ground. Socrates.

O life, how may a man get from thee without deaths helpe? thy euils be infinite, and yet no man is able eyther to auoid, nor yet to abide them. Onely the Sunne, the Moone, the Starres, the Sea and Land are pleaſant, becauſe they are by nature beautifull, all other things are doubtfull and grieuous. And if any good thing happen to any man, he feeleth alſo therewith tribulation and ſorrow. Pithagor.

Conſider that mans life is weake & fraile, fulfilled with many froward and troubleſome buſineſſes in prouiding for it meate, ſuſtinance, and things needfull to ſaue it from miſerie. Democrit.

There is no kinde of life but may be exceedingly diſcommended, as hauing in it no notable, worthy or honourable thing: but all mingled with frailty, weakeneſſe, and many grieuances. What life then ſhould a man leade? Abroad, (that is to ſay in offices,) are ſtrifes & troubleſome actions: Menander

at home, cares: in the field, great labour: in the ſea, feare: in wandering or iourneying, if it be voyd of ieopardy, yet it is painfull and tedious. Art thou marryed? then canſt thou not be without cares: wilt thou not marry? then thy life is vaine and ſolitary.

Children bring ſorrowes, but lack of them make the life vnpleaſant. Youth is wild and fooliſh, age weake and feeble. Wherefore one of theſe two things is to be choſen, either neuer to be borne, or to dye immediately after our birth.

Heraclit. Alas, alas, what a ſort of diuers euill chances, & how ſtrangely they happen to vs in this life! One bewayleth the loſſe of his children, his wife, and goods: another weepeth for lacke of health, liberty, & neceſſary liuing. The work-man maymeth himſelfe with his owne toole, whyle he earneſtly applieth his buſines: the idle man is pined with famin, bitten with dogs, impriſoned, & whipped in euery good Towne: the gamer breaketh his leg in dancing, his ſtones in vaulting, his lungs in running, his armes, ſhoulders, or necke in wraſtling. The adulterer conſumeth himſelfe with botches, and leproſie. The dicer is ſuddenly ſtabbed in with a dagger. The Student wrung continually with the Rhewme or the Gout. Who is free from the ſtrokes and murder of theeues, or from the wounds, rapine, and ſlaughters of Souldiers, worſe then theeues? beſides that, iuſt and innocent men are oftentimes wrongfully puniſhed, impriſoned, baniſhed, and cruelly put to death: children are ſmothered in the cradle, fall into the fire, are drowned in the water, ouer-run with beaſts, poyſoned with Spiders, & murdered, or plagued with infection of the ayre, beſides diuers ſickneſſes,

and

and other caſuall haps: as falling of houſes, dearth, famine, thunderbolts, lightning, floods, and many moe troubleſome changes, which ſodainly alight vpon all men indifferently.

Whoſoeuer thinketh in this life to liue without labour and ſorrow, is a Foole: for God hath ſo appointed our ſtate, that we by vertue of our ſoule ſhould ſuffer and ſubdue all kinds of aduerſities. Solon.

Little would we regard the true life of the ſoule which entereth after it is loſed from this life, if this life had any pleaſure in it: notwithſtanding the innumerable ſorrowes and griefes that wee ſuſtaine thereby, we are loth to be rid of it. Zeno.

How can life be of any great value when euery ſouldier will ſell it for ſixe pence? Life is like one dayes impriſonment: for the whole time of our life is but a day, vpon which the night of death commeth. Diogenes.

God hath purpoſely ordained the griefes, miſeries, and ſorrowes of this life to be ſo many and great, and the pleaſures thereof ſo ſmall and few, to make vs the more deſirous of the heauenly life which is nothing but ioy and pleaſure.

There is none either ſo great an Orator, or elſe ſo mighty an enchanter as life is, for it perſwadeth vs the contrary of that which both wee ſee and feele. For notwithſtanding that we know our owne frailtie, and that wee muſt needes dye, yet what wrongs, what hatreds, what labours, and what greedy deuiſes, begin we daily and freſh, in hope, or rather aſſurance of life, to finiſh and enioy the fruits of our enterpriſes? Plato.

The flowers of life, which are luſts and pleaſures, are falſe ſhewes, ſhadowes, & vanities, and Seneca.

the fruits thereof, labour, care ſickneſſe, and te diſeaſe, the tree it ſelfe, corruption and frailty.

Theophr. What a ſhame is it for men to complaine vpon God for the ſhortnes of their liues, when as they themſelues as ſhort as it is, doe through riot, malice, murthers, cares, and warres, make it much ſhorter both in themſelues and others.

The ſumme of all.

Life which chaineth the body and ſoule in one,
Is fraile and vaine, more ſlipper then the ſlime,
Heapes full of care, but quiet it hath none:
Ordained of God a priſon for a time,
To plague and purge the body and ſoule from crime,
Which who ſo ſpendeth vertuouſly and well,
Shall after it in ioyes and glory dwell.

Of the world, the pleaſures, and dangers thereof. Cap. VI.

Ariſtotle. The world was created by the diuine prouidence of God.

Plato. The goodneſſe of God was cauſe of the worlds creation.

Hermes. God created this world a place of pleaſure and reward, wherefore ſuch as ſuffer in it aduerſity, ſhall in another world be recompenced with pleaſure.

Seneca. This world is a way full of ſharpe thiſtles: wherefore euery man ought to beware how hee walketh for pricking of himſelfe.

Hee is not wiſe, knowing he muſt depart from this world, that boaſteth himſelfe therein to make buildings.

This

This world is like a burning fire, whereof a little is good to warme a man, but if hee take too much, it will burne him altogether. Pithagor.

We may vse this world, but if we abuse it, we breake the loue that we haue to God.

He that loueth the world hath great trauaile, but he that hateth it hath great rest.

Print in thy mind, and execute with liuely diligence, the effect of this counsell following: wherein is contained the life and death, the ioy and sorrow, as well in this present miserable world, as also in the other euerlasting world to come. Three things thou must diligently note, that is to say: the soule, the body, and the substance of this world. The first place of these three (by good reason) hath the soule, seeing it is a thing immortall, that is created and made after the figure & shape of the almighty and euerlasting God. The next and second roome hath the body, as the case and sepulchre of the soule, and neerest seruant to the secrets of the spirit. The third roome and place occupieth the riches and goods of this world, as the necessary instruments or tooles of the body, which cannot want nor lacke such needefull things. Let then the eyes of thine inward minde first, chiefely, and diligently behold the first and best thing in thee, that is thy soule: next vnto that, haue respect vnto thy body: and thirdly, consider the world. Socrates. Soule. Body. Goods of this world.

Hee that happily (through grace of the liuing God) keepeth these three in their degrees and due order, shall surely content God, please himselfe, & satisfie the world: first therefore, care for thy soule as thy chiefest iewell and onely treasure: care for thy body, for thy soules sake: care for the world for

thy bodies ſake. Take heede aboue all things that thou goeſt not backeward, as hee doth that firſt careth to be a rich man: next to be a healthfull man: a thirdly, to be a good man: where he ſhould doe cleane contrary: firſt, to ſtudy for goodneſſe: next for health: and laſt for wealth.

We ſee by experience ſo great blindneſſe among men that they in ſuch wiſe care for riches, that very little they care for the health of the body, and nothing at all they minde the ſtate of the ſoule.

He that loueth the world ſhall be ſure either to diſpleaſe God, or elſe to be enuied of mightier men then himſelfe.

Mar. Aur. This world is but a paſſage into the other: wherefore he that prepareth him things neceſſary for that paſſage, is ſure from all perils.

The world is ſo mallicious, that if we take not good heed to prepare againſt his wrinches, it will ouerthrow vs. to our great loſſe and hurt.

Behold well this world, take warning in time, and marke how they fall that vſe to climbe.

Plato. Beware that for the variable and vain delights of this wicked world, thou looſe not the ioyfull and euerlaſting felicitie.

Periander The man that is mindfull of this world, & hath no conſideration of the world to come, muſt needs be wicked in the ſight of God, and a graceleſſe man in the ſight of men.

Socrates. The loue of this world ſtoppeth mens eares from hearing wiſedome, and blindeth their eyes from ſeeing through it: alſo it cauſeth men to be enuied, and keepeth them from doing any good.

Mar. Aur. The world and the fleſh doe nought elſe but fight againſt vs, and wee haue neede at all times to defend vs from them.

Man

Man hath neuer perfect reſt nor ioy in this world, nor poſſeſſeth alwayes his owne winning. Seneca.

O world, thou haſt ſo many countenances in thy vanity, that thou leadeſt all wandring in vnſtableneſſe. Mar. Aur.

Trouble not thy ſelfe with worldly carefulnes, but reſemble the birds of the Ayre, which in the morning ſeeke their foode but only for the day. Socrates.

Fixe not thy minde vpon worldly pleaſures, nor truſt to the world, for it deceiueth all that put their truſt therein.

He that ſeeketh the pleaſures of this world, followeth a ſhadow: which when he thinketh hee is ſureſt of, vaniſheth, and is nothing. Hermes.

This ſeemeth an vnhappy and cruell deſtiny, which is giuen vnto this world of miſery: that thoſe things which are moſt excellent and of greateſt price in this world, are ſooneſt with violence taken away, as vnworthy for ſo euill a world. Menander

The children of vanity do abide in the dungion of this world: which is founded vpon the ſand. Mar. Aur.

He that delighteth in this world, muſt needs fall into one of theſe two griefes, either to lacke that which hee coueteth, or elſe to loſe that which hee hath gotten with great paine. Ariſtotle.

Hee that loueth this world is like one that entereth into the ſea, for if he eſcape the perils, men will ſay hee is fortunate: but if hee periſh, they will ſay he is wilfully deceiued. Pithagor.

Truſt not the world, for it neuer payeth that it promiſeth.

He that truſteth to this world is deceiued, and he that is ſuſpitious is in great ſorrow.

This world giueth to them that abide, an example, by them that depart. Seneca.

Archelaus. He that yéeldeth himſelfe to the worlde, ought to diſpoſe himſelfe to three things, which hée cannot auoid. Firſt, to pouerty, for he ſhall neuer attaine to the riches that he deſireth: ſecondly, to ſuffer great paine and trouble: thirdly, to buſineſſe without expedition.

Solon. This worlde hath euer a multitude that honoreth, worſhippeth, and magnifieth nothing, beſides tedious and ſhort life, and thoſe things that pertaineth to this life.

Euery mete choketh a worldly man, euery little ſound maketh a worldly man to tremble & ſhake.

He is to be called a worldly man that giueth all his care to vſe his wits in this worlde: that creepeth vpon ſuch things as be ſeene, heard, felt, taſted and ſmelt: that climbeth not in conſideration aboue the midſt of this valley.

Hermes. This worlde is the delight of an houre, and ſorrow for many dayes: but in the other worlde is great reſt and long ioy.

Alex. Scu. He that in this worlde hath a good name, and the grace of God, ought not to aſke any other thing.

The vanities of the worlde are an hinderance to the ſoule. There is no new thing in this worlde.

Ariſtotle. He that fixeth his minde wholly vpon the worlde leeſeth his ſoule: but hee that thinketh vpon his ſoule, hateth the worlde.

The ſumme of all.

The world is a Region diuers and variable,
Of God created in the beginning
To containe his creatures of kindes innumerable.
Wherein each one ſhould liue by his winning:
But many pleaſures are cauſe of much ſinning.
Wherefore all that gladly as vaine doe them hate,
Shall after the world haue a permanent ſtate.

THE

The Third Booke.

Of Policie, and gouernment of Common-weales.

Cap. I.
Of the neceſsity of Order.

Seeing the quietneſſe, peace, and bodily wealth (which by meanes of mens vnruly luſts) cannot bée had nor maintayned héere in this world without politike order and gouernment, (for order is the onely preſeruer of worldly quietneſſe:) ſeeing alſo all order ſtandeth in ruling and obeying, wee will in this Booke following, ſhew whom the Philoſophers doe allow for a ruler, and what kind of ruler is beſt allowed of them: what Policie and Lawes are beſt to be admitted: and what miniſtration of obedience thereunto belongeth: that ſuch as be in authority may heereby ſee the Offices, and that all ſubiects may know their duties, and performe the ſame, for the attayning of the ſaid peace, wealth, and quietneſſe.

Of

Of Kings, Rulers, and Gouernours, and how they ſhould rule their Subiects. Cap. I I.

Ariſtotle. KIngs, Rulers, and Gouernors (in conſideration of their high eſtate, authoritie, and calling, to the ſetting forth of vertue and true obedience, and winning to themſelues immortall prayſe,) ſhould firſt learne to rule themſelues, and then thoſe that be in ſubiection to their high authority.

Plato. Hee is vnmeete to rule others that cannot rule himſelfe.

Phil. Rex. None ought to rule, except he firſt haue learned to obey.

Mar. Aur. As the life of a Prince is but as a white for all others to ſhoote at, and as a glaſſe wherein all the world doth looke: So wee ſee by experience, that whereunto a Prince is inclined, the people trauelling to follow the ſame, haue not the grace nor power to eſchew the euill, and follow the good.

Mar. Aur. It is a great offence and an immortall infamy to a Prince, that in ſtead of giuing his hand of good ruling to relieue others, he caſteth backward his foot of euill example, whereby he ouerthroweth all others.

The vniuerſall Schoole of all this world, is the perſon, the houſe, and Court of a Prince.

It behoueth a Prince, or Head-ruler, to be of ſuch zealous and godly courage, that hee alwayes ſhew himſelfe to bee as a ſtrong wall for the defence of the truth: and that hee ſuffer it not to be abuſed, nor once to fall vnder his hand.

Thoſe

Thoſe rulers ſinne exceedingly, that doe giue others licenſe to ſinne.

The greateſt that a Prince is of power aboue others, the more ought he to be vertuous aboue all others.

The counſailours and houſhold ſeruants of the Prince, being well tryed, and by his owne examples brought in good order: alſo the head Officers, Iudges, and all other that haue authoritie in the publike weale, being well choſen and inſtructed by the example of the Princes court: it would be wonderfull to behold, with how little difficulty and how ſoone the reſidue of the weale publike would be brought into a good faſhion, all men delighting in vertue, and praiſing the beautie and commoditie thereof in their ſuperiours: alſo reioycing at the poſſibility and gentleneſſe of ſo vertuous & noble a Prince, & ſemblably dreading his ſeuerity, they ſhall (at the laſt) in ſuch wiſe bring vertue in cuſtome, whereby it will happen, that ſuch vices as before ſeemed but little and were nothing regarded, ſhall become to all men, or at the leaſt to the moſt part, moſt filthy and deteſtable. Alex. Seu.

The Princes pallace is like a common fountaine or ſpring to his citie or countrey: whereby the people by the cleanneſſe thereof, be long preſerued in honeſty, or by the impureneſſe thereof are with ſundry vices corrupted. And vntill the fountaine be purged, there can neuer be any ſure hope of remedy.

A King ought to refraine the company of vicious perſons, for the euill which they doe in his company is reputed his. Plutarch.

If thou be a Gouernour, or haſt ouer other ſoueraignty,

ſoueraignty, know thy ſelfe, that is, know that thou art verily man, compact of ſoule and body, and that all other men be equall vnto thee.

Know alſo, that euery man taketh with thee equall benefit of the ſpirit of life: nor haſt thou any more of the dew of heauen, or the brightneſſe of the Sun, then any other perſon. The dignitie or authoritie wherein thou differeſt from others, is as it were but a weighty and heauy cloake, freſhly glittering in the eyes of them that be purblinde, where vnto thée it is painful if thou weare it in his right faſhion, and as it ſhall beſt become thee: and from thee it may be ſhortly taken of him that did put it on thee, if thou vſe it negligently, or that thou weare it not comely and as it behoueth. Therefore, whiles thou weareſt it, know thy ſelfe: know that the name of a Soueraigne or Ruler, without actuall gouernement, is but a ſhadow. Gouernment ſtandeth not by word onely, but principally by act and example. By example of gouernours men doe riſe or fall into vertue or vice.

Ariſtotle. Rulers more grieuouſly doe ſinne by example, then by their Act: and the more they haue vnder their gouernance, the greater account haue they to render, that in their owne precepts and ordinances they be not found negligent.

And to put them the more in remembrance of their high eſtate, authority, and calling (and their right order of life, due vnto the ſame,) here is the minde of Claudianus (a noble Poet, of famous memory) ſet forth, by the right worthy and worſhipfull Sir Thomas Eliot, Knight: in his booke called, The Gouernour.

The verſes following.

THough thy power ſtretch both farre and large, Claudio.
Through Inde the rich, ſet at the worlds end:
And Mede with Arabia be both vnder thy charge,
And alſo Seres, that ſilke to vs doth ſend,
If feare thee trouble, and ſmall things thee offend,
Corrupt deſire thy heart hath once imbraced,
Thou art in bondage, thine honour is defaced.
Thou ſhalt be deemed then worthy for to raigne,
When of thy ſelfe thou winneſt the maſterie,
Euill cuſtome bringeth vertue in diſdaine.
Licenſe ſuperfluous perſwadeth much folly,
In too much pleaſure ſet not felicitie:
If luſt or anger doth thy minde aſſaile,
Subdue occaſion, and thou ſhalt ſoone preuaile.
What thou mayeſt doe, delight not for to know,
But rather what thing will become thee beſt,
Embrace thou vertue, and keepe thy courage low,
And thinke that alway meaſure is a feaſt,
Loue well thy people, care alſo for the leaſt,
And when thou ſtudieſt for thy commoditie,
make them all partners of thy felicitie.
Be not much moued with ſingular appetite,
Except it profit vnto thy ſubiects all,
At thine example the people will delight,
Be it vice or vertue, with thee they riſe and fall.
No lawes auaile, men turne as doth a ball,
For where the ruler in liuing is not ſtable,
Both Law and Counſell is turn'd into a fable.

Thoſe that haue any authority and gouernment committed to them, ought to know the bounds of their eſtate and calling, their office and dutie, being

being themſelues but men mortall among men, and inſtructours and leaders of men. And that as obedience is due vnto them, ſo is their ſtudy, their labour, their induſtry, with vertuous example due to them that be ſubiect to their authority.

Alex. Seu. Authority ought to be giuen to ſuch as careth leaſt for it: and kept from them which preſſe faſteſt towards it: for hee that deſireth it would haue it for his onely commoditie: hee that looketh not for it, conſidereth that he is choſen for others neceſſitie. Therefore how diuers their miniſtration is, it euer appeareth whereas both happeneth?

Socrates. A King ought not to truſt him that is couetous, which ſetteth his minde to get riches: nor him that is a flatterer, nor any to whom hee hath done wrong, nor in him that is at truce with his enemies.

Ariſtotle. It is better for a Realme, Countrey, or Citie to be gouerned by the vertue of a good man, then by a good law.

Plato. Except wiſe men be made gouernours, or gouernours be made wiſe men, mankinde ſhall neuer haue quiet reſt, nor vertue be able to defend her ſelfe.

Happy is that Citie or Countrey, that hath wiſe men to gouerne it.

Ariſtotle. Men ought not to be choſen for their age, nor for their riches, but for their Wiſedome and vertuous conditions.

When wretched worldlings and fooles for their wealth, are rather choſen to rule and gouerne in the common-wealth, then the vertuous, wiſe, and learned men, it muſt needes follow, that in ſteed of fame and honourable report, that ſhould worthily

worthily redound to the godly and wise Electors, graue and ancient Fathers of the city or country, for their dutifull, carefull, and fatherly choyse, tendring the state of the common-wealth, and the honour of their Prince, vnder whom they haue authority to rule and choose rightly: (For who louing dearely their Prince, whom they know to be wise and vertuous, will choose to rule vnder him a foolish man, hurtfull and vicious?) shame shall then be spoken of them, the buckled browes of maiestie shall be bent against them, the vertuous and wise shall eschew them worthy credit is not to be giuen vnto them, an horrible crime is committed by them: for the Prince and the people are abused by them, the fierce fury of God hangeth ouer them, and the Prince by Gods iustice ought sharpely to punish them: for they are not as they ought to be, faithfull fathers, friends, and fauourers to their country: but step-fathers, very aduersaries, wicked conspirators, and traitors to their Prince and Country. Chilon.

Most miserable is the state of that country and common-wealth, where rich men that be fooles are more commonly chosen, then rich wise men, or poore men enriched with wisedome, to gouerne in the Common-wealth. Protagen.

Reason and godlines deny not, but that it were better that the goods of wicked worldlings or rich foolish men should beare (by true hands, or else by the common treasure) the charges of the poore and vertuous Gouernor (by whom great goodnesse and much honour shall be encreased) rather then the vicious and rich faulty fondling should rule, by whom Common-weales are destroyed, or at the least hindered and defamed. Legmon.

For

For as the Wiseman hath his wisedome vpholdeth the state, and purchaseth wealth, fame, and honour to the City: so the foolish or vngodly man ouerthroweth the state, bringeth losse, shame and dishonour to the City. And if custome (viciously) be the ground of euill choyce to gouerne among a few affectionate, fond, or corrupted persons, that are wealthy, not respecting duely (as they ought) the straight office and dutie of a gouernour: the high state himselfe of most Princely Maiestie ought speedily to redresse that foule enormitie, whereby due obedience is neglected, Godly lawes infringed, iustice not executed, sinne not duely punished, his owne honor impaired, his people with penury impouerished, and the roote is daily nourished, whereby is increased heapes of Gods fury for the plaguing most bitterly both of Prince and Country.

The mis-doings of the Prince are a scourge to the Commons.

What greater ground of disglory? What greater occasion of dishonour? What greater and more huge heapes of mischiefes and inconueniences can be attempted and raised vp against the Maiesty of God, or against the Prince, and the people of God, (in godly common-wealths) then by putting vaine, wicked, and rich worldlings, or only a rich foolish idiot in the Roome of Maiesty, and godly authority, whereas hee himselfe should of all others be most straightly bridled and restrained from his wicked attempts and foolishnesse

Iustinian. Imperat. It is required in a godly ruler or Magistrate, to be in his calling wise, learned in Gods Law, and in life and conuersation vpright and pure.

An

An vnworthy person to be exalted in dignitie is great wickednesse. Mar. Aur.

Three things are to be pitied, and the fourth not to be suffered: a good man in the hands of a shrew: a wise man vnder the gouernance of a foole: a liberall man in subiection to a caitife: and a foole set in authoritie. Hermes.

Where good order and gouernance faileth, obedience decayeth, boldnesse encreaseth, deceit scapeth, iniurie preuaileth, auarice corrupteth, and the estate of a weale-publike soone after perisheth. Alex. Seu.

Those men that should rule and haue authoritie ouer others, ought to be such persons as neuer were infamed with any notable vice, and whose liues be inculpable, and therewith sufficiently furnished with wisdome and grauitie, void also of all priuate affection, feare, auarice and flatterie: who like Chirurgious shall not forbeare with corrosiues and medicines to draw out the festered & stinking cores of old marmoles, and inueterate sores of the weale publike, engendred by the long custome in vice.

It becommeth a king to take good heed to his counsailors, to finde who follow their lusts, and who intend the common-weale, that hee may then know whom for to trust. Plutarch.

Glorious is that common-wealth, and fortunate is that Prince, that is Lord of young men to trauaile, and ancient persons to counsell.

Vnhappy is that Prince that esteemeth himselfe happy to haue his coffers full of treasure, and his Counsaile full of men of cursed and euill life. Mar. Aur.

All that haue authoritie should temper it with wisedome and pureneſſe of liuing.

If a King be mercifull his eſtate ſhall proſper, and his wiſedome ſhall helpe him in his nede: if he be iuſt, his ſubiects ſhall reioyce in him, and his raigne ſhall proſper, and his eſtate continue.

Hermes. The ſtrength of a King is the friendſhip and loue of his people.

Mar.Aur. When a Prince is greatly beloued of his communaltie, and is vertuous of his perſon, then euery man ſaith, (if he haue not good fortune) although our Prince want good fortune, yet his worthy vertues faile not, and though hée be not happy in his intents, yet at the leaſt hee ſheweth his wiſedome in the meane ſeaſon.

And though fortune denieth him at one houre, yet at another time ſhé agréeth to his wiſedome. And contrariwiſe, an vnwiſe Prince, and hated of his people, by euill Fortune runneth into great perill.

The Prince is in great perill, and the commonwealth is in euill aduenture, where many intentions be among the Gouernours.

Ariſtotle. It is a great happineſſe to the people, to haue a righteous Prince, and it is a great corruption vnto them to haue a corrupt and vicious Ruler.

Plutarch. A King ought to be of a good courage, to bé courteous, frée and liberall: to refraine his wrath where he ought, and to ſhew it where it moſt needeth: to kéepe himſelfe from couetouſneſſe: to execute true iuſtice, & to follow the vertuous examples of his good Predeceſſors. And if it chance that the ſtrength of his body faile, yet ought hé to kéepe the ſtrength of his courage.

Mar.Aur. Princes liue more ſurely with the gathering to them men of good liuing and conuerſation, then with treaſures of money ſtuffed in their cheſts.

The

The moſt ſecret counſaile of a King, is his owne conſcience, & his good deeds are his beſt treaſure. Aſſaron.

A King moſt ſurely gouerneth his Realme, if he raigne ouer his people as a Father doth ouer his children.

A man ſhall not well gouerne a City or Country, and ſet in good order manners of the people, except hee be well and ſufficiently furniſhed with eloquence, wherewith onely hee may perſwade effectually, ſtirre, incline, and leade where hee liſteth the mindes of the groſſe multitude. Ageſilaus.

Whoſoeuer prouideth but for part of the people, and is vnmindfull of the reſt, they bring in ſedition and diſcord, a thing moſt hurtfull to the common-wealth, whereby it commeth to paſſe, that ſome doe ſeeme flatteringly to fawne vpon the people, ſome affectionate to the Nobilitie, but very few to pleaſe and content the whole. Tullius.

Gouernours of the weale publike muſt obſerue theſe two precepts: the one is, that they ſo maintaine the profit of the commons, that whatſoeuer in their calling they doe, they muſt refer it thereunto: alwayes forgetting their owne commodity: the other is, that they be (in any wiſe) carefull ouer the whole body of the Common-weale: leſt while they vphold ſome one part alone, they leaue all the reſt miſerably deſtitute. Plato.

Modeſtie is a vertue moſt neceſſary for all Rulers and Magiſtrates: whereby in the handling of all matters, they yeeld nothing to affections: but doe follow moſt aptly that ſame, which ſeemeth to be comely, vpright, and allowable. And it is alſo a meane to reſtraine them, that in following the rigor of the Law, they doe not ouermuch pinch, or impouerith their poore ſubiects.

Tullius. A prudent, graue and vpright Gouernour of the Common-wealth, without respect of persons, or part-taking, will rather giue himselfe wholy to the profit and commoditie of the same, then to hunt for riches, or the encrease of honour: for hee will very gladly and vprightly seeke to defend the whole state, and to make prouision (as wee may) for all men indifferently.

Alex. Sex. He that would be a Ruler or Gouernour should first learne to bee a subiect: for truly a proud and couetous subiect, shall neuer be a gentle and temperate Gouernour.

Next vnto God, who is so great a father, as he who is the Father of a whole country? that is, Father of them that be Fathers, their Children, and whole Families? how much then ought the care of him to exceed the cares of all others, the charitie of him, the loue of all others? the wisedome of him, the prudence of all others?

Democrit. Rule and authority in a good man doth publish his vertue, which before lay hid: in an euill man, it ministreth boldnes and licence to do euill, which by dread was before couered.

Alex. Seuerus. He that exerciseth his office duely, vprightly and circumspectly in the Common-weale, at the end, when he shall depart and leaue his office, the publike weale shall be bound to pray for him, & to render vnto him most due and hearty thankes.

The office of Kings is to heare the complaints and causes of all persons without exception.

Phil. Rex. So great is the person and dignity of a King, that in vsing his power & authority as he ought, he representeth among men here vpon the Earth the glorious state and high Maiesty of God in Heauen.

Vnder

Vnder the King are both free and bondmen, and they be both subiect to his power, and are all vnder him: and he is a certaine creature that is not vnder man, but onely vnder God.

The King hath no Peere or equall in his Kingdome: he hath no equall, for then he should lose his dignitie and authority of commanding, since that an equall hath no rule nor commandement ouer his equall.

The King himselfe ought not to be vnder man, but vnder God & the Law, because the Law maketh a King. Let the King therefore attribute that vnto the Law, that the law attributeth vnto him, that is, dominion and power: for he is not a King, in whom Will, and not the Law, doth rule; and therefore he ought to be vnder the Law, seeing he is the Vicegerent of God here vpon the Earth.

Who so commeth to the office of a King, armed afore hand, with the Precepts of Philosophy cannot lightly swerue from the right trade and pathway of vertue.

The chiefe act of a King is to reiect no person, but to make all persons profitable to the Common-weale.

Wise Princes may make very profitable instruments, as well of the euill persons as of the good.

A Kings good word is better then a great gift of another man.

Kings must loue honest persons, and punish the vnhonest.

Nothing can be to a Prince more royall, then if he make the state of the Realme better then it was before it came into his hands.

Malicious and euill men make Princes poore,

and one perfect good man ſufficeth to make an whole Realme rich.

A Prince that is godly and vertuous, is the glory of his fathers age.

Zeno. A good Prince differeth nothing from a good father.

Protogeus. An euill diſpoſed King is like corrupted carren that maketh the earth to ſtincke round about it: and the King that is good and vertuous, is like the fayre & ſweete running riuer, that is commodious and comfortable to euery creature.

Pithagoras Subiects are to their King as the winde is to the fire, for the ſtronger that the winde is, the greater is the fire.

Plato. As a ſmall ſpot or freckle in the face, is a greater blemiſh then a ſcar or knot in the body: ſo a ſmall fault in a Prince ſeemeth worſe then a greater in a priuate perſon.

As a ſhepheard among his ſheepe, ſo ought a King to be among his ſubiects.

Hermes. Like as a ſmall diſeaſe, except it be looked to in time and remedied, may be the deſtruction of the whole body: ſo if Rulers be negligent, and looke not to ſmall things whereupon greater doe depend, and ſee them reformed in due time, they ſhall ſuffer the Common-weale to decay, and not be able to reforme when they gladly would.

Socrates. Like as the rule ought to be ſtraight and iuſt, by which other rulers ought to be tryed, ſo ought a Gouernour who ſhould gouerne others, to bee good, vertuous, honeſt, and iuſt himſelfe.

Plato. Like as the Sun is all one both to poore and rich: ſo ought a Prince not to haue reſpect to the perſon, but to the matter.

Euen as a good gardiner is very diligent about his

his Garden, watering the good and profitable herbs, and rooting out the vnprofitable weedes: so should a King attend to his Common-weale, cherishing his good and true subiects, and punishing such as are false and vnprofitable.

Ye kings, remember first your King the Gouer- Hermes.
nour of all: & as you would be honoured of your Subiects so honour you him. Vse no familiaritie with any vicious persons. Trust none with your secrets before you haue proued them. Sleepe no more then shall suffice the sustentation of your bodies. Loue righteousnesse & truth. Embrace wisedom. Feed measurably. Vse no excesse in apparel.

Remember that good gouernance is in vertue, and not in beautie and costly apparell. Reward your trustie friends. Fauour your comminaltie, considering that by it your Realmes are maintained. Loue learned men, that the ignorant may thereby be encouraged to learning. Defend the true and iust, and punish the euill doers, that others admonished thereby, may flie the like vices. Cut off stealers hands. Hang vp Theeues and robbers, that the high wayes may be sure. Burne the Sodomites. Stone the adulterers. Beware of lyers and flatterers, and punish them. Suffer not swearers to escape vnpunished. Visit your prisons, and deliuer the vnguilty persons: punish immediatly such as haue deserued it.

Follow not your owne wils, but be ruled by counsaile: so shall you giue your selues rest, & labour vnto others. Be not too suspicious: for that shall both disquiet your selues, and also cause men to draw from you.

The authority of Princes & gouernors (which properly depend vpon the authoritie of God, is truely

truely to be called Temporarie, that is, but for a time, because of the alteration and weakeneſſe of worldy matters, and the ordering of them: when that hee which is this day greatly aduanced for his authoritie, is ſodainely the next day ouerthrowne, as appeareth to be nothing at all.

The ſumme of all.

A King which in earth is euen the ſame
That God is in heauen, of Kings King eterne,
Should firſt feare God, and buſily frame
Himſelfe to rule, and then his Realme gouerne
By law, by loue, by iuſtice, and by right:
Cheriſhing the good, and puniſhing the ſtubborne,
The lengthening of his raigne, doubling of his might.

Of Counſell or Councellors. Cap. III.

Ariſtotle. COunſell is an holy thing.

Counſell is the aduiſe particularly giuen by euery man, for that purpoſe aſſembled.

Plato. Counſell is the key of certainty.

Socrates. There cannot be in man a more diuine thing, then to aſke counſel how he ſhould order himſelfe.

It is to be diligently noted, that euery counſell is to be approued by three things principally: that is, that it be righteous, that it be good, and that it ſtand with honeſtie. That which is righteous is brought in by reaſon: for nothing is right that is not ordered by reaſon. Goodneſſe commeth of vertue: of vertue & reaſon proceedeth honeſtie, wherefore counſell being compact of theſe three, may be named a perfect captaine, a truſty companion, a plaine and vnfained friend.

The

The reward for diuers ſeruices a man may make, but the reward for good Counſell God had nede to doe it. Mar.Aur.

The greateſt reward that one friend may doe to another, is in great and waighty matters to ſuccour him with good counſell.

Hee that giueth good counſell to another, beginneth to profit himſelfe. Iſocrates.

The moſt eaſie thing in the World is to giue good counſell to another, and the moſt hard and higheſt thing is, a man to take it for himſelfe.

There is no man ſo ſimple but hee may giue good counſell though there be no neede, and there is none ſo wiſe, that will refuſe counſell in time of neceſſitie.

When thou doſt amiſſe take better counſell. Titus Liu.

Many things be impeached or let by nature: which by counſell be ſhortly atchieued.

Without counſell ſee thou doe nothing, and then after thy deede thou ſhalt neuer repent thee.

Follow rather dangerous honeſtie, then ſecure vtilitie: albeit that indeede vtilitie can hardly be diſcerned from honeſtie. Seguuins.

Be not aſhamed to take counſell in ſmall matters euery houre. Legmon.

The end of all doctrine & ſtudy is good counſell.

When counſell is taken of diuers, then if any fault bee, it ſhall be diuided amongſt them all. Though the determination might be done by a few, yet take counſell of many: for one will ſhew thée all the inconueniences, another the perils, another the damages, another the profit, and another the remedie. And ſet thine eyes as well vpon the inconueniences that they ſay, as vpon the remedie that they offer. Mar.Aur.

The

Mar.Aur. The Counseller that hath his minde ouercome with ire, and his heart occupied with enuie, and his wordes outragious to a good man: it is reason that hee lose the fauour of God, his priuity with his Prince, and his credence with the people: for hee presumeth to offend God with his euill intention, to serue the Prince with euill counsell, and to offend the common-wealth with his ambition.

Mar. Aur. That publike weale is in better state where the Prince is void of grace, then where the Kings counsailors and companions be euill and wicked.

Protogeus. It is not conuenient that he which is called to the high estate of a Counsailer should spend all the night in slepe, or whole day in pastime.

Aug. Cæs. Hee is to be called a good Counsailour, which while he consulteth in doubtfull matters, is void of all hate, friendship, displeasure, or pitty.

Wrath and hastinesse be very euill counsailors.

Alex. Seu. Those counsailours séme to be vertuous, wise, and honourable, which can content themselues and reioyce, that they haue so wise and vertuous a Prince that preferreth the weale of his people before any priuate affection or singular appetite.

Where there is a great number of counsailours, they all being heard, nedes must the counsell be the more perfect.

Tullius. In things most prosperous, the counsell of friends must be vsed.

Protogeus He that giueth counsell, and praiseth himselfe, would faine be called a wise man.

Isocrates. If thou wouldest know a mans counsel in any matter, and wouldest not haue him to know thine intent, talke as the matter were another mans, so shalt thou know his iudgement therein, and he neuer the wiser of that thou intendest.

Take

Take no counſell of him that hath his heart all ſet vpon the world, for his aduice ſhall be after his pleaſance. Seneca.

When thou wilt take counſell in any matter, marke well thy Counſaillours how they order their owne buſineſſe: for if they be euill counſaillours towards themſelues, they will bee worſe counſaillours towards other men.

Their counſailes muſt needes be alwayes full of perturbations, which are onely embracers of their owne aduice. Cobarus.

Good counſell is the beginning and ending of euery good worke. Zenoph.

Conſult and determine all things with thy friend, but firſt with thy ſelfe. Seneca.

Giue blameleſſe counſell, and comfort thy friends.

He is diſcrete that keepeth his owne Counſell. And he is vnwiſe that diſcouereth it.

Make not an angry man, nor a drunkard of thy counſell, nor any that is in ſubiection to a woman, for it is not poſſible they ſhould keepe thy ſecrets. Socrates.

Hee that keepeth ſecret that which hee is required doth well, but hee that keepeth ſecret that which he is not required, is to be truſted. Ariſtotle.

He which ſhall giue counſell, ſpecially to the making of lawes, ought to conſider foure things: that his counſell bee honeſt, that it be neceſſary, profitable, and poſſible. Alex. Seu.

A wiſe man ought to take counſell, for feare of mixing his will with his wit. Socrates.

They that conſult for part of the people, and neglect the reſidue, doe bring into the Citie or Countrie a thing moſt pernicious, that is to ſay, ſedition and diſcord. Tullius.

Ambition

Alex.Seu. Ambition and flattery are vtterly to be abhorred in a Counſeller.

Homer. Like as Calchas (as Homer writeth) knew by diuination things preſent, things to come, and things that were paſſed: So Counſellours garniſhed with learning, and alſo experience, ſhall thereby conſider the places, times, and perſonages, examining the ſtate of the matter then practiſed, and expending the power, aſſiſtance, and ſubſtance: alſo reſoluing long and oftentimes in their mindes, things that bee paſſed, and conferring them to the matters that bee in experience ſtudiouſly doe ſeeke out the reaſon & manner, how that which is by them approued may be brought to effect: and ſuch mens reaſons would be throughly heard, and at length. For the wiſer that a man is, in tarrying, his wiſdome increaſeth, his reaſon is more liuely, and quicke ſentences aboundeth. And to the more part of men, when they bee chafed in reaſoning, arguments, ſolutions, examples, ſimilitudes, and expediments, doe reſort and (as it were flow vnto their remembrance.

Hermes. As a Phiſician cannot cure his patient except he knoweth firſt the truth of his diſeaſe: euen ſo may a man giue no good counſell, except he know thoroughly the effect of the matter.

The ſumme of all.

Counſell is a thing ſo needfull and holy;
That without it no worke may proſper well,
Wherefore it behoueth him that hateth folly,
Nought to begin, without he take counſell.
Which who ſo vſeth ſhall neuer him repent,
Of time, of trauell, that he therein hath ſpent.

Of

Of Honour, Glorie, Nobilitie, and Worſhip. Cap. IIII.

FIrſt, and aboue all things, let men conſider that from God onely proceedeth all honour, glory, nobility, and worſhip, and that noble progenie, ſucceſſion, nor election, to be of ſuch force, that by them any eſtate or dignitie may bee ſo eſtabliſhed, that God being ſtirred to vengeance, ſhall not ſhortly reſume it, and perchance tranſlate it, where it ſhall like him.

All things liuing both in Heauen and Earth, Solon.
oweth vnto God due Worſhip and Obedience. There be two moſt ſpeciall and weighty cauſes why God ought to be honoured and worſhipped, the one is, becauſe he ought of duty to be worſhipped: and the other, becauſe it is for our commodity, yea rather for our neceſſity.

To worſhip God, and to ſerue him truely, is, to gratifie him, or to be thankefull vnto him. And no man can rightly gratifie him, but by doing that which pleaſeth him. Wherefore all kinde of worſhip which is rather grounded vpon the will of man, then vpon the will of God, it is to bee vtterly refuſed in his ſight: and imputed as vaine before him, ingratefull, hurtfull, and void.

Who will ſay that he ſerueth well which ſerueth not according to his maſters will, but as he luſteth himſelfe, doth not the very inſtinct of nature it ſelfe, the reaſon alſo of ſeruice, the ſubiection of Seruants, and the common opinion of all men ſhew, that as the bodily Maſter ought to be reuerently ſerued and obeyed, much rather the

high

high and puiſſant God that ruleth ouer all.

Socrates. God ought to bee worſhipped and ſerued as he himſelfe commaundeth to be worſhipped and ſerued.

They are to be counted but fooliſh, that doe eſtæme the ſeruice of GOD to conſiſt in thoſe things which be rather inſtituted by the deuice of man, then of God himſelfe. Let therfore the wiſe and godly conſider wel with themſelues, whether the ſeruice and worſhip they doe vnto God (as a worke of holineſſe and dutie) be worthy his will and acceptation, and whereby the conſcience of a faithfull man may be quieted and aſſuredly well perſwaded of the onely good will of God.

Auguſt. The ſincere and vncorruptible ſeruice of God is done but in a few. He cannot be a true ſeruer of God, which ſerueth him not in the ſpirit of his minde, and in truth, but fantaſtically, and in hipocriſie, as a beaſtly ſlaue and a counterfayter of Gods ſeruice.

True worſhip of God (which is done in ſpirit and in trueth) requireth not any outward or worldly beauty, but rather a ſpirituall beauty and comelineſſe.

Plato. Honour is the fruit of vertue and trueth, and for the truth a man ſhall be worſhipped.

Mar. Aur. That thing is honourable and good, which commeth of good kinde. He is to bee honoured among them that be honoured, that fortune abateth without fault: and he is to be aſhamed among them that be aſhamed, that Fortune inhaunceth without merit.

The worthy honour reſteth not in the dignities that we haue, but in the good workes whereby we merit.

Honour

Honour ouer great, wherein is ſtatelineſſe and too much pride, be euen like great and corporate bodies, ſodainely throwen downe. Plutarch.

Honour, glory, and renowne, are to many perſons more ſweet then life. Phil Rex.

The neereſt way to attaine glory, is, for a man to endeauour himſelfe to be ſuch a one indeede as he would be counted to be. Socrates.

True glory taketh deepe roote, and ſpreadeth abroad, but all counterfait things doe wither as little flowers: neyther can there any forged thing be durable. Tullius.

He that to his noble linage addeth vertue and good conditions, is highly to be praiſed.

Humilitie is the ſiſter of Nobilitie.

He is worthy to be honoured that willeth good to euery man: and he much vnworthy honor, that ſeeketh his owne wealth, and oppreſſeth others.

Honours, riches, pleaſures, and others of the ſame kinde) which ſeeme profitable) are neuer to be preferred before friendſhip. Tullius.

Nobilitie is not onely in dignitie and auncient linage, nor great reuenewes, lands, or poſſeſſions: but in wiſedome, knowledge and vertue, which in man is very nobilitie, and that nobilitie bringeth man to dignitie.

Honour ought to be giuen to vertue, and not to riches. Anacharſis.

All men haue care ouer their owne honour: but as for Gods honour, no man at all regardeth it.

It is a ſhame for a man to deſire honor, becauſe of his noble progenitors, and not to deſerue it by his owne vertue. Chriſoſt.

They that be perfectly wiſe, deſpiſe worldly honour.

Where

Plato. Where riches are honoured, good men are despised.

Hee that honoureth rich men despiseth wisedome.

An asswager of wrong ought greatly to be honoured.

Hee is worthy to be honoured that deserueth honour.

Mar. Aur.

Pelion. They are to be counted chiefely honourable, that in their high estate and calling, first seeke the honour and glory of God, by whom they are called to honour: secondly, the honour of their Prince, vnder whom they haue authoritie to rule: and thirdly, for the comfortable state of their Country and common-wealth, for whom they are called to office and dignitie.

It is very honourable, excellent, and praiseworthy, for a man of honour, to ioyne to his high office and calling, the vertue of affabilitie, lowlinesse, tender compassion and pittie, for thereby he draweth vnto him (as it were violently) the hearts of the multitude.

The true honour and worship is the vertue of the minde, which honour no King can giue thee, nor no flattering nor money can purchasse thee. This honour hath in it nothing fained, nothing painted, nor nothing hid. Of this honour there is no successor, no accuser, nor defiler. This honour is not varied nor it esteemeth not the fauour nor dis-fauour of Princes.

Diogenes: Vaine pleasure lightly perisheth, but true honour is immortall.

Socrates. Glory, Honour, Nobilitie, and Riches, are to cloake maliciousnesse.

Mar. Aur. The glory of one, among great men, maketh

Grife

ſtrife, ſuſpition among them that be equall, and enuy among them that be meane.

Neuer commit thine honour to the miſhaps of Fortune, nor neuer offer thy ſelfe to perill with hope of remedie. For ſuſpitious Fortune keepeth alwayes her gates wide open to perill. All her walles be high, and her wickets narrow to finde any remedie.

Noble men, and ſuch as are rich and wealthy in this world, are to be compared to a merchants Compters, that is to day worth thouſands, and to morrow not worth two-pence halfe-penny.

The glory of the anceſtors, is a goodly treaſure to their children.

Immortall honor is better then tranſitorie riches.

Aboue and before all things worſhip God.

The worſhip of God conſiſteth not in words but in deedes.

It is a right honourable and bleſſed thing to ſerue God and ſanctifie his Name. Pithagor.

Worſhip good men, ſo ſhalt thou haue the peoples fauour.

Nobilitie is not after the vulgar opinion of men, but it is only the praiſe and ſurname of vertue.

The ſufferance of Noble men to be ſpoken vnto, is not onely to them an incomparable ſuertie, but alſo a confounder of repentance (an enemie to prudence) whereof is engendred this word, Had I wiſt: which hath beene euer of all wiſe men reproued.

The perfect and moſt principall glory conſiſteth in theſe three things: If the multitude loueth vs, if alſo as it were meruailing at vs they thinke vs worthy to haue honour giuen vnto vs. Tullius.

The ſumme of all.

The honour and glory that worldlings deſire,
Surmounting others in riches and dignitie
Cannot long flouriſh, but they with ſmall hire
Shall end their dayes in wofull miſerie.
But vertue ſuſtayneth no ſuch calamitie,
Therefore or euer thou deſire honour,
Call for grace to be thy gouernour.

Of Law and Lawyers. Cap. V.

Iuſtinian. The Law (as Iuſtinian ſaith, lib. 1. Pandect) is a faculte or ſcience of the thing that is good or right.

Celſus. Celſus defineth that the law is a rule to doe well by: which ought to be known, and kept of all men.

Cicero de lege, ſaith, that the law is a certaine rule, proceeding from the minde of God, perſwading right and forbidding wrong.

Alex. Seu. Lawes be nothing elſe then rules of Iuſtice, whereby is commanded what ſhould be done, and what ought not to be done, where a weale publike ſhould proſper.

Hermes. Law is the finder and tryer out of truth.

Ariſtode. The law of the Spirit is to be vnderſtood by faith, or the law of faith by which a man is deliuered from the ſecond death, wherein ſinne is condemned, and whereunto life may be aſcribed, becauſe that in remitting of ſinne, it deliuereth from death, and giueth life.

The grace & law of the ſpirit, furniſhed with the ſtrength of God, doth iuſtifie the wicked, reconcileth the damned, and giueth life to the dead.

Nature

Nature is the fountaine, wherof the Law ſpring- Tullius.
geth: and it is according to nature, no man to doe that whereby he ſhould make (as it were) a pray of another mans ignorance.

Such lawes by men are ſometimes made, which rightly may be called the lawes of God. As when a law being made by man, taketh his principall ground vpon the law of God, and is made for the declaration or confirmation of mans true faith: and to remoue from the godly all wicked opinions and hereſies, or ſuch light lawes, Canons, or other lewd ordinances, reared vp in darkeneſſe and ignorance by vngodly men, or by the common people vnlearned in the Law of God, to the hinderance of the ſaid faith, or ſtopping the way to vertue, and that letteth the proceedings or ſpeedy proſpering of rightfull and holy lawes. And to ſuch godly purpoſes they are rather called the lawes of God, then the lawes of man.

Whatſoeuer is righteous in the Law of man, the ſame is alſo righteous in the Law of God. For euery law, that by man is made, muſt euer be conſonant to the Law of God. And therefore the Lawes of Princes, the commandements of Prelates, the ſtatutes of communalties, ne yet the ordinances of the godly multitude, are neither righteous nor obligatory, vnleſſe they be aptly conſonant to the Lawes of God: For by it is truely knowne to whom right belongeth in any reſpect, and whereunto alſo Juſtice orderly beareth his full force and ſway.

The law of God is left vnto all poſteritties, to Horace.
touch the conſciences of all men without reſpect: becauſe they cannot (by Gods iudgement) be excuſed which doe ſinne againſt right and equity.

Law and wiſedome are two laudable things, for the one concerneth vertue, and the other good conditions.

The Law neceſſary for a common wealth, is, that the people among themſelues liue in peace and concord, without diſcord or diſſention.

Tullius. It ſhall be expedient for gouernours to haue in remembrance, that when according to the Lawes they doe puniſh offenders, they themſelues be not chafed nor moued with wrath: but be like to the Lawes, which be prouoked to puniſh, not by wrath or diſpleaſure, but onely by equity.

Law is the Quéne of mortalitie.

Socrates. Lawes ought to be made for no mans pleaſure.

S. Bridget. in lib. 40. Cap. 129. Euery good law is ordained to the health of the ſoule, to the fulfilling of the lawes of God, to induce the people to flée euill deſires, and to be fruitfull in all good workes.

The Law muſt be correſpondent to the originall decrée of nature, or the firſt example of honeſtie.

Tho. Aqu. The Law of nature is nothing elſe, but the participation of the eternall Law in the reaſonable creature.

God hath grauen the law of nature in euery mans minde, to frame (as it were) thereby a ſhew and comelineſſe of manners.

Where good law and order is, all things proſper well.

Where the order of the law may ſerue, weapons hath no place.

Plato. A law-maker ought to be godly, learned, and wiſe, and ſuch a one as hath béene ſubiect to other lawes.

God

God is the cauſer that lawes be made. Antiſt.

God is the law of ſober men.

Wiſe men liue not after the lawes of men but after a rule to vertue. Anaxag.

Lawes of men may be likened to cop webs, which doe tie or hold the little flyes faſt, but the great flies breake forth and eſcape.

Cities muſt nedes periſh, when the common lawes be of none effect.

An euill law, and the loue of a ſhrew, are like vnto the ſhadow of a cloud, which baniſheth away as ſoone as it is ſene. Seneca.

The Law that is perfect and good, would haue no man condemned nor yet iuſtified, vntill his cauſe were both throughly heard and knowne. Boëtius.

The whole body of the Law ciuill hath theſe three principles, (that is to ſay) liue honeſtly, hurt no man, and giue vnto euery man his due.

He that maketh his realme ſubiect to a law ſhall raigne, and he that maketh the law ſubiect to a Realme, may hap to raigne a while, but he that caſteth the Law forth from his Realme, caſteth forth himſelfe. Iuſtinian.

Breake not the lawes made for the wealth of the Countrey.

Indeauour thy ſelfe ſo to keepe the Law, that God may be pleaſed with thee. Ariſtotle.

The Law of God cannot be truely kept with heart, if by deed it be deſpiſed: For no man keepeth the Law with heart, vnleſſe he loue the law: and he that loueth the Law, doth according to the nature of loue, and fulfilleth it to the vttermoſt of his power. Pithagor.

There is in the law two points, firſt doctrine to teach, and next an authority to command & compel.

The way to bliſſe is to loue all men, and to be ſubiect to the lawes, but to obey God more then man.

As a ſicke man is cured of his diſeaſe by vertue of a medicine: ſo is an euill man healed of his malice by vertue of the Law.

The ſumme of all.

Lawes be the rules of Iuſtice and equitie,
Whereby we vnderſtand our charge and duetie,
To loue with due order, with peace, and amitie,
As God and nature our hearts hath bound:
And that praiſe alſo may worthily redound
To ſuch as make lawes through wiſedome and vertue,
Authorizing miniſters both faithfull and true.

Of Iudges. Cap. VI.

Mar. Aur. The authority of a Iudge giuen to him by his Prince, ought to be his aſſeſſary, and his good life his principle, in ſuch manner, that by the rectitude of his iuſtice the euill ſhould feele execution thereof.

It is better for a man to iudge after law and learning, then after his owne mind & knowledge.

Diogenes. A Iudge ſitting in iudgement (being wiſe) ought to remember that he is but a man: and to conſider alſo that ſo much as is committed vnto him, is at all times lawfull for him to accompliſh.

Cicero. And to remember that not onely power, but credit is alſo giuen vnto him, and not to appoint that which is not according to the Law: and therewith diligently alſo to marke what matter it is which is in controuerſie. Both theſe things are much

to

to bée noted. And also, it is the poynt of a iust Iudge, to entertaine nære about him these foure very noble and worthy Counsailors, namely, the Law, Fidelitie, Religion, and Equitie: and to separate farre from him these false deceiuers, that is to say, concupiscence, feare, enuie, and all vnlawfull desires.

He is an vniust Iudge, that doth things eyther of enuy, or of fauour.

Iudges inclined to grédinesse and corruption, are oft times pulled away from their presences by the multitude of bribes and gifts.

What thing can be more monstrous, then that Iudges should ordaine men to put away euill customes from them that be euill, when they themselues be the inuenters of new vices. Mar. Aur.

Such persons are to be chosen for Iudges as are learned in the Lawes, as be ancient, and such as be knowne to be of good conscience, and vnto them is to be appointed an honourable stipend. Alex. Seu.

We be admonished to iudge our selues, not according vnto the reckoning of mans iudgement, but according to the infallible censure of God.

When the Iudge giueth sentence, hee must remember that God is his sure witnesse, that is to say, the beholder inwardly of his owne secret conscience, then the which, God hath giuen nothing vnto man that is more diuine and heauenly. Cicero.

The iudgements of God are many and secret, but they are all true, holy, and good.

Both hatred, loue, and couetousnesse, causeth Iudges oftentimes to forget truth, and leaue vndone the true execution of their due and straight charge. Aristotle.

They are worthy to bée accounted wicked

Iudges, who eyther of errour, affection, corrup-
tion or negligence doe discharge the wicked, and
condemne the iust and innocent.

Socrates. Whatsoeuer it shall chance thee to heare, thine
eye not consenting and knowledging the same, be-
leeue not, nor hastily credit thine eare, but beleeue
and giue iudgement rather by thine eye.

Bias. It is better for a man to be a Iudge among his
enemies then among his friends. For of his ene-
mies hee may make one his friend, but among his
friends he shall make one his enemie.

Mar.Aur. Certainly the Iudge that winneth more good-
wils then money, ought to be beloued: and he that
serueth for money, and loseth the good-wils for
euer, ought to be abhorred as the pestilence.

Alex.Seu. Couetousnesse and wrath in Iudges are to be
hated with extreame detestation.

Mar.Aur. The Iudges to whom is giuen authoritie to
redresse and amend wrongs, be they that other-
whiles cause more griefes, and stirre vp greater
mischiefes.

He that is not deceiued by flatterers, that is
not corrupted with gifts, and not forgetfull of his
vnderstanding, that man may rightly be called a
good Iudge.

The summe of all.

Iudges to whom authoritie is giuen,
From their liege Lord and most decre Soueraigne,
To rule rightly his Lawes they should be driuen:
By wisedome and learning chiefly to refraine
From couetise that hath truth in disdaine
For Iudges that should ease and asswage many griefes,
Are sometime th'occasion of great mischeifes.

Of

Of Iuſtice and Iniuſtice, Cap. VII.

Iuſtice properly is nothing elſe then a conformitie of all things in the reaſonable creature to the law of Gods minde, by which is commanded that God be loued aboue all things, and that a man loue his neighbour as himſelfe. Mar. Celſ.

Iuſtice is not onely a portion or piece of vertue, but it is entirely the ſame vertue, and thereof onely (ſaith Tully) men be called good men: as who ſaith, without iuſtice all other qualities and vertues cannot make a man good. Ariſtotle. Tullius.

Iuſtice is a will perpetuall and conſtant, which giueth to euery man his right. In that it is named conſtant, it importeth fortitude in diſcerning what is right or wrong, Prudence is required. And to proportion the iudgement or ſentence in an equalitie, it belongeth to temperance: all theſe together conglutinated, and effectually executed, make a perfect definition of iuſtice. Seneca.

The moſt excellent and incomparable vertue called Iuſtice, is ſo neceſſary and expedient for a ruler and gouernor of a publike weale, that without it none other vertue can be commendable, nor wit, nor any manner of doctrine profitable.

The foundation of perpetuall praiſe and renowme is Iuſtice: without the which nothing can be commendable. Which ſentence is verified by experience: for be a man neuer ſo valiant, ſo wiſe, ſo liberall or bounteous, ſo familiar or curteous: if hee be ſeene to exerciſe Iniuſtice or wrong, it is often remembred: but the other vertues bee ſeldome reckoned without an exception. Which is in this manner: as in praiſing a man for ſome Tullius.

good

good qualitie, when hee lacketh iuſtice, men will commonly ſay, he is an honorable man, a bounteous man, a wiſe man, a valiant man, ſauing that he is an oppreſſour, an extortioner, or is deceitfull, and of his promiſe vnſure. But if he be iuſt, with the other vertues, then it is ſaid: he is good and worſhipful, or he is a good man and an honorable good and gentle, good and hardie: ſo that Iuſtice onely beareth the name of good, and like a Captaine or leader, excedeth all vertues in euery commendation.

Theſe be the words of a Prince that ſendeth forth any perſon with the charge of Iuſtice.

Aug. Cæſ. Would God theſe wordes were well planted in the hearts of all Princes, Rulers, Iudges, and Iuſticiaries

I put not the confidence of mine honour into thine hands, nor commit to thée my Iuſtice, to be deſtroyer of innocents, nor an executioner of ſinners, but that with one hand, thou ſhalt helpe the good, to maintaine them therein, & with the other hand to helpe to raiſe them that bée euill from their wickednelle. And mine intention is, to ſend thée forth to be a protector of Orphants, and an aduocate for Widdowes, a Chirurgion for all wounds, a ſtaffe for the blinde, and a Father to euery perſon, to ſpeake faire to mine enemies and to reioyce my friends.

Mar. Aur. Euery Prince committing charge of Iuſtice to him that he ſeeth vnable to execute the ſame, or doth not principally for iuſtice ſake accomplith iuſtice, but doth it for his owne profit, or elſe to pleaſe the partie, thinke ſurely, when the Prince doth not regard this, by ſome way that he thinketh leaſt of, hee ſhall ſée his honour infamed, his credence loſt, his goods deminiſhed, and ſome great chaſtiſement come to his houſe.

Mar. Aur. It is an vngodly thing to commit the authoritie of

of iuſtice into the hands of an vniuſt man.

The vniuſt men doe great iniuſtice to ſpeake euill of them that be iuſt, and ſpecially of God, for he is moſt iuſt.

As God doth neuer vniuſt things, ſo man neuer lightly doth any iuſt thing.

Nothing ought to be promiſed, which ſhould be in any wiſe contrary to iuſtice. Tullius.

Aray thy ſelfe with iuſtice, and cloathe thée with chaſtity, ſo ſhalt thou be happy, and thy workes proſper. Seneca.

Uſe iuſtice, and thou ſhalt be both beloued, and alſo feared.

All that is done by iuſtice, is well done: but all that is done otherwiſe, is euill.

Iuſtice is a meaſure which God hath ordained vpon the earth to defend the feeble from the mighty, and the true from the vntrue, and to rote out the wicked from among the good. Plato.

No man can be iuſt that dreadeth death, paine, baniſhment, oppreſſion, or pouerty: or any that before equity preferreth the contraries. Tullius.

Sweet hope followeth him that liueth holily and iuſtly, nouriſhing his heart, and cheriſhing his old age, and comforting him in all his miſeries. Alex. Scu.

None delighteth in iuſtice, but the iuſt man.

If thou haue alwayes reſpect vnto iuſtice, and conſider the cauſes with a prudent minde, the great knowledge of the Law euill ſhall not much trouble thée. Homer.

Hee that vprightly intendeth to the common weale may well be called iuſt: but he that intendeth to his owne onely profit is a vicious perſon.

Without iuſtice no Realme may proſper.

Without iuſtice no city may long be inhabited.

We

Bee not ashamed to doe iustice, for all that is done without it, is tyranny.

Two manner of wayes all iniuries are done: the one is with-holding anothers right: and the other in taking away anothers right.

Mar.Aur. Euery man in generall loueth Iustice, yet they all hate the execution thereof in particular.

Zeno. There is neither iustice nor friendship in them among whom nothing is common.

Alex. Seu. The rigour of Iustice which seemeth to bee in Princes, in punishing offenders against the weale-publike, is but a forme of discipline conuenient & necessary, hauing regard to such persons as be found corrupted with all kinds of vice, and hauing their mindes and wits all disposed to folly, which being a generall detriment, Princes should vse therein a more sharpe remedie, and therefore consequently, it should bee found the more conuenient and speedie.

Mar.Aur. It is a great custome, and righteous iustice, he that willingly draweth to sinne, against his will should be drawne to paine.

Phil.Rex. Haynous transgressions must of necessitie bee suppressed by due iustice, correction, and punishment.

The chiefe cause why euill and mischieuous men ought to be punished in this life is, that other being restrained with the feare of the penalty, may abstaine from sinne, and that the quietnesse also and safety of mans life may be preserued.

Iustice exalteth the people: but sufferance to sinne, maketh the people most wretched and miserable.

Like as a good Prince is alwayes most gratious, most fauorable, and bounteous vnto all such as

as bee ſincere in their miniſtrations, and ſupporters of equity: ſo is the rigorous, ſharpe and terrible to ſuch as be corrupt Iudges, and oppreſſours of Iuſtice.

There is nothing to bee more abhorred then the ſelling of Iuſtice, which knoweth no reward: How much more intollerable is the ſelling of iniuſtice, or wrong, whereby the one part ſuffereth dammage by ſuſtaining of wrong, to other is more indammaged by leaſing of his good name, and alſo his money (if it happen) as it hath done oftentimes by a good and righteous Gouernour, that he which hath done wrong, bee compelled to make reſtitution. Alex. Seu.

There bee two kindes of iniuſtice, the one is of ſuch as doe wrongfully offer it, and the other is of thoſe, who although they be able, doe not defend the wrong from them vnto whom it is wickedly offered. Tullius.

Like as extortioners and bribers are to be impouerished, ſo good men & iuſt are to be inriched.

As the cutting of Vines, and all other Trees, is cauſe of better and more plentifull fruit: ſo the puniſhment of the bad, cauſeth the good to flouriſh

There is nothing more impoſſible to correct, then the manners of him who will ſeeme to know all things, and yet contemning the good, will only imbrace thoſe things that be euill.

Men that haue not in themſelues a perfect and ſound minde, are to be vtterly reiected, as corrupted both in iudgement and in minde. And if there come from them any appearance of wiſdome, it ſhall tend rather to the doing of miſchiefe, then to the doing of any goodneſſe.

As the vertue of Iuſtice maketh clemency the more

more excellent and noble: so on the other side clemencie also maketh Justice the more amiable and seemely.

Alex.Seu. Justice maketh lawes and not lawes Justice: also he that readeth the law seeth the commandement of Justice, but seeing the Law onely in that, that he seeth it, he doth know Justice. But contrariwise, he that knoweth Justice, by her may he discerne what is right, or what is wrong: what is equall or unequall, and by the patterne of Justice may inuent a remedy proper or necessary, which expressed in word or writing may be called a law.

The knowledge of Justice eyther happeneth by speciall influence from the high God, or else it is gotten with the studie of wisdome, comprehended in the Bookes of wise men: who of Pithagoras were called Philosophers, which doth signifie the louers of wisdome: wherefore they which by diuine inspiration, or by study of the workes of excellent wise men, haue the true knowledge of Justice and haue best vnderstanding what is iust, and consequently can prouide remedies according to Justice. Which remedies if they once be made vniuersall, they bee Lawes, howsoeuer they bee pronounced, be it by a multitude, or by one person.

The summe of all.

The vertue of Iustice both precious and incomparable,
Should be fast fixed in the hearts of all Gouernors,
Without which vertue nothing may be commendable.
Before God the King, and the higher powers,
Or otherwise relieue to base inferiours.
For the wicked and vniust man that hath iustice to keepe
To defraud the poore righteous, full closely doth creepe.

Of

Of Parents, and bringing vp of youth. Cap. VIII.

VVHat manner children shall be borne lyeth in no mans power, but the right bringing vp that they may proove good lieth in his power. Licurgus.

Parents that indeed are good parents, ought to know how to bring vp their children. Mar. Aur.

If thou hast vnder thee a charge of children and family, bring them vp reuerently, in obedience and chastitie.

Do prepare for thy children in their youth, that they afterwards fall not to wickednesse, and then their sinne to be imputed vnto thee,

It is to be imputed vnto bringers vp of children if afterwards they proove to be well mannered, or otherwise, Philip.

Those parents are to be blamed, that are very carefull to heape vp riches, and take no care for the good bringing vp of their children.

Good bringing vp is the head of good manners. Socrates.

Good bringing vp maketh a man well disposed.

Hee is perfect which to his good bringing vp ioyneth other vertues.

It is not possible for him to be of vertuous dis= Seneca.
position, that is wealthy and wantonly brought vp in rioting and pleasures.

Noble wits corrupted in bringing vp, proue more Plutarch.
vnhappy then other that be more simple.

The childe is not bound to his parents of whom hee hath not learned some good thing.

This all men (naturally) receiue of their pa= Plato.
rents, and to be alwayes remembred of them for their comfort: which is, that no man liueth so poorely in this world as he poorely came into it.

The

Socrates. The better of birth that a childe is, the better ought his bringing vp to be.

Alex. Seu. Children by their lasciuious and remisse education, grow in time to be persons most monstrous and filthy in conuersation of liuing.

Diogenes. Children ought of congruence to be trained and framed to vertuous disposition.

Tullius. Parents ought to rebuke and chastise their children, and that secretly in their houses.

Seneca. We teach our children liberall Sciences, not because those Sciences may giue any vertue, but because they make the mind apt to receiue vertue.

Alex. Seu. The studious father careth more how to bring vp his children in honesty, then how to liue pleasantly. The wise Father more considereth what his Son shall be in estimation of other men, then how he may content his singular affection.

Mens children be diuers and of sundry conditions; some be of nature apt to vertue and towardnesse, and some of nature not so prompt and benenolent, wherefore by education they must thereunto be formed. Some be quicke of wit, some dull in capacitie.

Of sharpe wits, some doe most resplendish in acts that be honest, and others seeme quickest in malice and shrewdnesse.

Pithagor. The good und diligent Father or Master, eyther of them is equally carefull, and assayeth first by education, to make them all conformable to his good intention and appetits.

Plato. Vse examples, that such as thou teachest may vnderstand thee the better.

Be sober and chast among young folke, that they may learne of thee, and among old that thou maist learne of them.

He ought not to lye that taketh vpon him to teach other.

Children must euen from the very youth bee fruitfully trayned in their exercising and doing of the best and most godly things, for nothing sticketh more fastly, then that which is receyued and taken of pure youth, not yet infected with peruerse and crooked manners or opinions. Quintilian.

Nothing either sinketh deeper, or cleaueth faster in the minde, then that which in the youth and tender yéeres is powred in. Fabius.

What thing a man in tender age hath most in vre,
The same to death alwaies to keepe he shall be sure,
Therefore in age who greatly longeth good fruit to
In youth he must apply himself good seed to sow. (mow Eurip. Horace.
As long as a tunne or a vessell may last,
Of the first liquor it keepeth the tast:
And youth being seasoned in vertuous labour,
Will euer after thereof keepe the sauour.

Like as waxe is ready and pliant to receiue any print or figure: so is a yong child apt to any kinde of learning. Hermes.

Like as there is no beast so wilde, but diligence may make tame: so is there no child so vntoward, nor no wit so vnruly, but that good bringing vp may make gentle and vertuous. Aristotle.

Like as there is no tree but will waxe barren and grow out of fashion, if it be not well attended: so there is no wit so good but will waxe euill, if it be not well applyed. Plutarch.

Like as they which bring vp horses well, teach them first to follow the bridle: So they that teach children, should first teach them to giue eare to that which is spoken. Socrates.

He that teacheth good to other, and followeth it Seneca.

not himselfe is like him which lighteth a candle to others, and goeth himselfe darkling.

Alex. Mag. We are no lesse bound to our Schoolemaisters that rightly teach vs, then we are to our very naturall parents.

Quintilian. It is most meet to be instructed by them that be best learned, forasmuch as it is difficult to put out of the minde that which is once setled: the double burthen being painefull to the Maisters that shall succéede, & verily much more to vnteach then to teach.

Horace. What instructions soeuer thou intendest to giue, be not too tedious therein, that the mindes of the hearers may the more easily perceiue it, and the better retayne it.

Mar. Aur. The teachers to Princes, and maisters to disciples, profit more in one day with good examples, then in a whole yeare with many lessons.

The maister that instructeth, ought first to giue to his scholler a strong bridle, and a sharpe bit, to the intent he may be well mouthed, so that no man take him with lyes.

Iuuenal. Those that be yong, and with-hold due reuerence vnto their elders, are not worthy of life.

Chilon. The honor due vnto our parents, is none otherwise to be vnderstood, but to iudge discréetely, reuerently, and honorably of our parents, and to esteeme well of all their things, not onely as of elders, but principally because they be parents, whom God vsed as instruments to the entent that by them wee might haue naturally in this world our first beginning and entrance into life, and by whom after our birth wée be most tenderly brought vp, carefully attended vpon, naturally beloued, and most daintely fed and nourished.

In

In honouring of our Parents, we doe not onely honor the great vertue and power of God, but also the excellency of his goodnesse, whereby we are made and borne men, euen of the bloud of man.

It is the first Law euen of Nature, that we should dearely loue our Parents. Valerius max.

If children vse to eate and sleepe ouermuch, they be therewith made dull to learne.

It appertaineth to Princes to see that their children be well brought vp, informed in wisedome and instructed in manners, that they may be able after them the better to rule and gouerne their kingdomes. Solon.

The summe of all.

Parents and Masters that haue charge ouer youth,
Ought well to regard their office and duty,
And bring vp their children in Gods holy truth;
By word and example, both honest and godly,
Rebuke, chastice, and instruct them gently:
For as they shall order themselues hereafter,
It shall be imputed vnto their teacher.

Of Obedience. Cap. IX.

OBedience is a vertue of high and great estimation before God, who willeth it to raigne in the hearts of all men, to shew and set forth the loue and amity due to God and man. As the Philosophers writeth: be fauourable to all men, be obedient and in subiection to all lawes, but aboue all things obey rather God then man. Socrates.

Plotinus doth also write, that obedience is an incomparable vertue, and due both to God and man: Plotinus.

that is to say, first and chiefly vnto God, and then to those that be sent of him and set in authority, also to Parents, Masters, and Officers.

Plato. Thou fallest into disobedience and great presumption, when thou grudgest against thy rulers, although they be worthy of all dispraise.

Princes being by God put in authority are his vice-gerents, and should therefore require obedience, which we must doe vnto them with no lesse will for Gods sake, then we should doe it (what honour soeuer it were) immediately vnto God himselfe.

And in that place he hath set Princes, whom (as representers of his image vnto men) he would haue to be reputed the supreme and most high, and to excell among all other humane creatures, as the
1 Peter 2. holy Ghost witnesseth, and that the same Princes doe raigne by his authority, the holy prouerbs maketh true report: By me (saith God) Princes doe raigne, &c.

Reuerence thine elders with obedience.

Prou. 8. Obey lawes, for he that is obedient to the law,
Aristotle. obeyeth God.

Alex. Seu. Where any obedience is due, there ought to be excluded all kinde of reproach, all rebuking or mocking, considering that thereof ensueth contempt, which like a pestilence consumeth all lawes and authorities.

Pontanus. What manner of obedience may be there where vice is much made of, and Rulers not regarded: whose contempt is the originall fountaine of all mischiefe in euery weale publike?

Thopon. Where reason ruleth, appetite obeyeth.

A man obedient to nature, cannot hurt a man.

That country is well kept where the King doth

not

not onely know how to gouerne it, but rather because also the people know how to obey him.

The people owe obedience to their Prince, and to his person great reuerence, and to fulfil his commaundement: and the Prince oweth equall iustice to euery man, and meeke conuersation to all men. Mar. Aur.

The King obeyeth no man, but the Law onely.

The publike weale is there perpetuall, and without any sodaine fall, where the Prince findeth obedience, and the people findeth loue with the Prince, for the loue of the Lord or Prince breedeth the good obedience of the subiect: and the obedience of the subiect, breedeth the good loue of the Prince. Iustinian.

Wicked men obey for dread, and the good for there goodnesse.

The wicked and disobedient persons seeke confusion.

Loue him that obeyeth God and his Prince, and seeke not his fellowship that disobeyeth them.

The inferiour person or subiect ought to consider, that albeit in the substance of a soule and bodie he is equall with his superior, yet forasmuch as the powers and qualities of the soule and body with the disposition of reason, be not in euery man equall, therefore God ordained a diuersity of preheminence in degrees to be among men, for the necessary preseruation of them in conformity of liuing.

Reuerently obey thy Parents.

Vanquish thy Parents with sufferance.

Striue not with thy father and mother, although thou say the truth.

Looke what obedience thou rendrest to thy Parents, looke for the like againe of thy children. Aristippus

Tullius. It is the part of a young man to reuerence his elders, and of such to choose out the best and most commended, whose counsell and authority hee may leane vnto, for the vnskilfulnesse of tender yeeres must by old mens experience be ordered and gouerned.

Socrates. Seruants (in word and deede) owe due obedience vnto their bodily maisters.

Alex. Seu. A seruant made maltpart, will kick at his duty: and labour by custome becommeth easie.

Gentle masters haue commonly proud seruants, and of a master sturdy and fierce, a little winke to his seruant is a fearefull commaundement.

Solon. He obeyeth many that obeyeth his lusts.

He doth himselfe wrong, which obeyeth them whom he ought not.

Hermes. He that at one instant another will defame,
Will also at another to thee doe the same,
For none are so dangerous and doubtfull to trust,
As those that are readiest to obey euery lust.

Nothing obtayneth fauour so much as diligent obedience.

The summe of all.

Obedience is a vertue that God dearely loueth,
Which mightely doth extoll the glory of his name,
And to the effect of Gods loue it directly looketh,
As the Philosopher full worthily writeth the same,
Gods holy loue and obedience excludeth all shame.
Obey the King, thy parents, all lawes and authority,
Then doubtles thou shalt lead thy life most quietly.

THE

THE FOVRTH BOOKE.

Of Sorrow and Lamentation, or *vexation of the minde.*

Cap. I.

SOrrow is a griefe or heauineſſe for things that be done and paſt. Ariſtotle.

Sickneſs is the priſon of the body, but ſorrow the priſon of the ſoule. Hermes.

Sorrow is next friend to ſolitarineſſe, & enemie to company, & heire of deſperation. Mar. Aur.

It is a great ſorrow for an auaritious man to ſée his goods loſt.

The ſuſpitious, the haſtie, and the Jealous man liueth euer in ſorrow. Plato.

The haſtie man is neuer without trouble. Socrates.

Of ſorrow commeth dreames and fantaſies.

By ſorrow and thought, the hart is tormented.

Sorrowfull ſighs ſhew the griefe of the heart.

There is no compariſon of the great dolor of the body, to the leaſt paine that the ſpirit féeleth.

Sorrowfull hearts liue with teares and wéeping, and be merry, and laugh in dying. Cicero.

It muſt needes be that the mindes of men bée oftentimes mooued with vexations & griefes: but yet a meane muſt be had, beyond the which no man that is wiſe ought of right to paſſe.

The eaſing of ſorrow conſiſteth in two poynts: the one is to deuiſe meanes not to thinke of griefe, and the other is in the inioying of honeſt delights and pleaſures.

Mar.Aur. Swéet woꝛdꝭ comfoꝛteth the heart but litle that is in tribulation, except they be mingled with ſome good woꝛkes.

Of thought commeth watching and bleared eyes.

Hermes. There be ſixe kinds of men, that be neuer without vexation. The firſt, is he that cannot foꝛget his trouble. An enuious man dwelling with folke newly inriched. Hee that dwelleth in a place and cannot thꝛiue, whereas another thꝛiued befoꝛe him. A rich man decayed and falne in pouertie. Hee that would obtayne that he cannot get. The laſt is hée that dwelleth with a wiſe man, and can learne nothing of him.

Securitie putteth away ſoꝛrow, and feare hindereth gladneſſe.

If thou wilt be counted valiant, let neyther chance noꝛ griefe ouercome thee.

Plato. If thou deſire to haue delight without ſoꝛrow, apply thy minde to ſtudy wiſdome.

Accuſtome not thy ſelfe to be heauy and ſadde, foꝛ if thou doe thou ſhalt be thought fierce: yet be thoughtfull, foꝛ that is a token of a pꝛudent man.

Mar.Aur. To friends afflicted with ſoꝛrow wee ought to giue remedy to their perſons, and conſolation and comfoꝛt to their hearts.

Ariſtotle. The multiplying of friends, is the aſſwaging of cares.

A wiſe man in toꝛments is euermoꝛe happy: but he that is troubled either foꝛ Faith, foꝛ Iuſtice, oꝛ foꝛ the liuing Gods ſake, the ſufferance of paine bꝛingeth that man to perfect felicitie.

Plato. The Rodde of God, oꝛ his Scourge of affliction (whereby the pꝛoud fleſh of man is pinched and bꝛought low) is the moſt ready and neceſſary meane

meane whereby they ſhall be driuen to remember themſelues, and to liue the more honeſtly and vertuouſly in the ſight of God.

The greateſt eaſement to eaſe him that is in heauineſſe, is to exerciſe the wauering heart with ſome good occupation. Mar. Aur.

There is no ſorrow but the length of time may aſſwage, and make more eaſie. Sulpitius.

As a wiſe marriner in calme weather prepareth himſelfe looking for a tempeſt: euen ſo doth the minde when it is moſt at quiet doubt of ſome tribulation. Plutarch.

Wiſe men quietly beare their griefes and ſorrowes, as things that are very ſwéet & commodious to them, aſſuredly knowing, that if they ſhall patiently ſuffer, they ſhall not loſe their reward.

As in battaile the cowardly and fearefull ſouldier, ſo ſoone as hee beholdeth the face of his enemie, leaueth his armour, and with all ſpéed poſſible betaketh him to his feete, and trudgeth away, and is therefore by his enemie moſt mercileſly ſlaine, whereas to him that ſtoutly fighteth, no ſuch extremitie happeneth: euen ſo they which cannot ſuffer the frowning face of ſorrow and lamentation, being thereat amazed, tormented, or made afraid, doe in faintneſſe of courage dye, when they which do manfully reſiſt, oft times with triumphant ioy depart as luſtie conquerours. Cicero.

Sorrow commonly taketh not place in him that abſtaineth from foure things: that is, from haſtineſſe, wilfull forwardneſſe, pride, and ſlouth. Pithagor.

Counſell, exhortation, and perſwaſion, to him that is in trouble, giueth ſmall conſolation when there is no remedie. Mar. Aur.

He

Seneca. He is not worthie to liue, that taketh not care to liue well.

Hermes. He is wicked, and most to be dispised of all men, that careth and studyeth for none but for himselfe.

Seneca. In all thy trouble remember this reason: hard things may be mollified, straight things may be loosened, and heaute things shall little grieue him that can handsomely beare them.

Lactantius As euerlasting felicute doth quickly follow the godly in the short race of their misery: so euerlasting misery quickly followeth the vngodly in the short race of their worldly felicity.

The summe of all.

Sorrow is a griefe, for things done and past.
Which by painfull sighs appeareth from the heart.
Sorrow secretly worketh mans life to waste,
Sorrow and sickneſſe together taketh part,
Sorrow muſt be thought on when felt is no smart,
And as after a calme, tempests doth follow,
So after quietneſſe there followeth sorrow.

Of Wit and Discretion. Cap. II.

Plato. Mans wit is the instrument of God, whereby is declared vnto the world that all vertue commeth of him.

Seneca. There is no greater treasure then discretion and wit.

Wit without learning is like a Tree without fruit.

By

By reading, wit and vnderſtanding increaſeth.

Mans wit (by the will of God) is naturally nourished and fed with the gift of learning and knowledge: and by time ſpent in ſtudie, it eyther diligently ſearcheth, or doth alwaies ſomewhat, and is fed with the delight both of ſeeing and hearing. Tullius.

Thou ſhalt much profit in reading, if thou doe as thou readeſt.

Wiſedome cannot be profitable to a fole, nor wit to him that vſeth it not. Solon.

Wiſedome is the treaſure of wit, wherewith euery man ought to enrich himſelfe. Plato.

Diſpoſe not thy wit both to vertue and vice.

The wit of man is apt to all goodneſſe if it bee applyed thereunto. Diogenes.

Mans wit is of it ſelfe ſo corrupt and peruerſe, that by counterfaiting and diſſembling, one may eaſily begvile or abuſe another, hauing one thing ſecretly hid in his heart, when outwardly hee ſaith and doth cleane contrarie to the meaning of his heart.

Many excellent and goodly wits are not a little hindered, through the fault of many Inſtructors and teachers. Alex. Seuerus.

The wit is made dull with groſe and immoderate feeding. Diogenes.

A wiſe hart poſſeſſeth knowledge, and a prudent care ſeeketh vnderſtanding.

A wiſe man ſeeth the plague, and hideth himſelfe: but the fooliſh goe on ſtill, and are puniſhed.

Neither wit, ſtrength, or courage (in any man) can become liuely and excellent, where the minde Alex. Seu.

it

is addict to superfluous fæding, to beastly idlenes, or wanton pastimes, but onely by temperance in liuing, bigilant prouidence, and continuall exercise, whereby strength is nourished, and wits be encreased, like as by the other, strength of body is dissolued, and the wits be consumed, or vnprofitably dispersed.

Sigism. The ornaments of wit are much more faire, then the badges of outward nobility.

Hermes. Ambitious men haue vngracious wits.

A meeke witty man is hard to be found.

Through lacke of wit springeth much harme.

Celsus. That man that is void of wit and faith, there is in him no hope of redresse, neyther by any comfort nor counsayle that shall be giuen vnto him.

Polion. He that hath least wit is most prowe.

Socrates. He seemeth to be most ignorant, that trusteth most his owne wit.

Stablish thy wit both on thy right hand, and on thy left, and thou shalt be free.

Socrates. A bondman to wrath hath no power to rule by his owne wit.

Xeno. If thou shalt at any time be constrained to fight in warre or else where, trust more to thy wit then thy strength: for wit without strength much more preuayleth, then strength without wit, to attaine the victory.

To see is but a small matter, but to foresee is a token of a good wit.

Piracus. Excellent things ought to be done wittily, and with great circumspection.

Photi. It is better to want riches then wit.

Seneca. Shamefastnesse in a child is a token of wit, but in a man, a token of foolishnesse.

A witty woman bringeth forth wise children.

Recreation

Recreation of wits are to be ſuffered: for when they haue a while reſted, they ſpring vp oftentimes the better and more quicker.

That paſtime is to be abhorred, where wit ſléepeth, and idleneſſe with couetouſneſſe is onely learned. Alex. Seu.

A quiet wit and cléere vnderſtanding, taketh right great héede of things that be paſt: prudently waying things preſent and things to come.

The wits which in age will be excellent, may be knowen in youth by their honeſt diligence. Alex. Seu.

No wit can make ſtraight that which nature hath made crooked.

He beſt perceiueth his owne wit: that though his knowledge be great, yet thinketh himſelfe to vnderſtand little. Protogeus.

Authority and fauour doth not onely ſhew a good wit, but it doth alſo poliſh that which is rude.

God truly giueth wiſedome, but fauour and authority doe ſhew it moſt chiefly in a Weale publike.

Like as the earth nouriſheth the root of the tréé, but yet the Sunne bringeth foorth the bloſſomes: and if the ſtormes let not, héé with his wholſome heate ripeneth the fruit, and maketh it pleaſant: euen ſo, ſtudy and labour bringeth in knowledge, which by the comfort of Princes appeareth abroad in ſome miniſtration. And if enuye or diſpleaſure bring not impediment, the increaſe of fauour maketh both wit and learning fruitfull and profitable vnto the weale publike.

As emptye veſſels make the loudeſt ſound, ſo they that haue leaſt wit, are the greateſt blabbers. Socrates.

Like as narrow mouthed veſſels which are longeſt Hermes.

long in filling, kéepe their liquour the better, ſo wits that are ſlow in taking, are beſt of all to re-taine that they learne.

As yron and Braſſe are the brighter for the wearing, ſo the wit is moſt ready that is moſt oc-cupped.

The ſumme of all.

The greateſt treaſure without compariſon,
For mans felicity heere in this life,
Aboue gold and ſiluer, is Wit and Diſcretion,
To temper the ioyfull and comfort the penſiue,
Or otherwiſe to inſtruct man in peace or ſtriſe,
Wit alſo is increaſed by often reading,
And like the fruitleſſe tree is wit without learning.

Of Friends, Friendſhip, and Amitie. Cap. III.

Ariſtotle. Tullius.

FRiendſhip is a vertue, or ioyneth vertue. Friendſhip cannot be without vertue, and that in good men onely.

Friendſhip is none other thing but a perfect conſent of all things, appertaining as well to God as to man, with beneuolence and charitie. And there is nothing giuen of God (except wiſedome) that is to man more commodious.

Friendſhip in good men, is a bleſſing and ſtable connexion of ſundry wits, making of two perſons one, in hauing and ſuffering. And therefore a friend is properly named th'other I, for that in them is but one minde, and one poſſeſſion. And that which is more, a man reioyceth more at his friends good fortune, then at his owne.

This is a iuſt law of friendſhip, that the friend in all

all things truſteth to his friend, firſt regarding who is his friend. Mar. Aur.

It is ſmall pleaſure to haue life in this world, if a man may not truſt his friends.

Beware that thou takeſt not them for thy friends whom thou ſubdueſt and bringeſt to ſubiection. Diogenes.

Friendſhip is to be preferred before all worldly things, becauſe there is nothing more agreeable with nature, nor that helpeth man more, either in proſperitie or in aduerſitie. Tullius.

True and perfect friendſhip is to make one hart and minde, of many harts and bodies. Pithagoras

He that would endeuour to take away friendſhip from the fellowſhip of mans life, ſhould ſeeme to take away the Sunne from the World. Cicero.

Friendſhip is the louer of loue. Plato.

It is the propertie of friends to liue and loue together. Ariſtotle.

Good wit is the beginner of friendſhip, which by vſe cauſeth friendſhip to follow. Plato.

Friendſhip ought to be ingendred of equalneſſe, for where equalitie is not, friendſhip may not long continue.

Where any repugnancie is, there can be no amitie, ſince friendſhip is an entire conſent of wils and deſires.

Therefore it is ſeldome ſéene that friendſhip is betwéene theſe perſons: namely a man ſturdy, of opinion inflexible, & of ſower countenance, and betwéene him that is tractable, with reaſon perſwaded, and of kind countenance and entertainment. Alſo betwéene him which is eleuated in authority, & another of very baſe eſtate or degree: yea, & if they

they be both in an equall dignitie, if they be deſirous to climbe, as they doe aſcend ſo friendſhip for the moſt part decayeth.

Iſocrates. Diſtance of place ſeuereth not, neyther hindereth friendſhip, but it may let the operation therof.

Mar. Aur. In friendſhip fayned is great doubtfulneſſe, doubleneſſe, faintneſſe, coldneſſe to doe good, much hardneſſe, ſlipperineſſe and inconſtancie.

Cicero. Whereas true friends be, there paynes are in common.

Seneca. A true friend is more to be eſtéemed, then kinſfolke.

Plato. Hee is a good friend that doth his friend good, and a mightie friend that defendeth his friend from harme.

Ariſtotle. Get friendſhip of them that follow truth.

Periander. Admit none thy friend, except thou firſt know how hee hath behaued himſelfe with his other friends before, for looke how he ſerued them, euen ſo he will ſerue thee.

Hermes. Be ſlow to fall into friendſhip, but when thou art in continue.

Mar. Aur. Who ſo loueth good manners, perſeuereth in friendſhip.

Put no truſt in friends in thy preſent proſperitie, for it is an euident token and prognoſtication of euill fortune.

He is a very friend that lightly forgetteth his friends offence.

Scornefull men are dangerous friends.

Socrates. There is no man that would chooſe to liue without friends, although he had plenty of all other riches.

Photion. It is a ſweet pleaſure for a man to helpe and be holpen of his friends.

One

One friend ought not to require any vniuſt thing of another. Mar. Aur.

Friends ought to be like good horſes, that is, they ought to haue a little head, by humble conuerſation, quicke of hearing, to the intent that they be quick when they are called: a ſoft mouth, to the end that their tongue be temperate: the howe of the foot hard, to ſuffer trauaile: and their hands open to doe good déedes: their féet ſure to perſeuere in amity: a bay colour for his good renowne: alſo that he be without curbs and bits, and that he may goe where any fatall Deſtiny turneth the bridle and reine of Fortune.

There is ſo little difference betwéene our enemy and our friend, and ſo hard to know the one from the other, that there is great iopardy, leſt we (ſomewhat rechleſſe or negligent) defend our enemy in ſtead of our friend, or hurt our friend in ſtead of our enemy. Plato.

The agréement together of euill men in miſchiefe is not friendſhip: for friendſhip is of it ſelfe ſo pure, that it will not be vſed in euill. Ariſtotle.

Proue not thy friend with damage, nor vſe thou him vnproued. This mayeſt thou doe, if when thou haſt no néed, thou faine thy ſelfe to be néedy: in which if he helpe thée, thou art neuer the worſe, but if he refuſe, then knoweſt thou by fayning how for to truſt him.

Be as mindfull of thine abſent friends, as of them that be preſent. Iſocrates.

Friends in aduerſity are a refuge, and in proſperity a pleaſure and delight, to communicate our pleaſures withall. Ariſtotle.

If thou deſireſt to be thought a friend, doe thou the workes that belong to a friend. Hermes.

Pithagoras If thy friend miſorder himſelfe towards thée, breake not off friendſhip therefore immediately, but rather aſſay by all meanes to reforme him, ſo ſhalt thou not onely retaine to thée thy old friend, but ſhalt double his friendſhip.

There be many which lacke no friends, and yet lacke friendſhip.

A wiſe man though he be contented and ſatisfied with himſelfe: yet will he haue friends, becauſe he will not be deſtitute of ſo great a vertue.

Beare witneſſe rather againſt friendſhip, then againſt truth.

Plato. There cannot be friendſhip betwéene a ſeruant and his maſter, inaſmuch as their ſtates are vnequall: but for as much as they be both men, they may, becauſe that in manhood they be both equall.

Mar. Aur. New amities or friendſhips be weary in thé dayes.

We ſée oftentimes proued by experience, that friends lightly taken, are likewiſe lightly left againe.

Doe good to thy friends, that they may be more friendly: and to thine enemies, that they may be thy friends.

Socrates. The iniury of a friend is much more grieuous, then the iniury of an enemy.

Mar. Aur. He that promiſeth, and is long in fulfilling, is but a ſlacke friend.

Plutarch. He that caſteth away his kinſfolks, and maketh him friends of ſtrangers, doth as the man which would caſt away his fleſhy leg, and ſet on another of wood.

Seneca. As fire and heat are inſeparable, ſo are the hearts of faithfull friends.

Like

Like as a Phyſition cureth a man ſecretly, hee not ſeing it: ſo ſhould a good friend help his friend priuily, when he knoweth not of it. Ariſtotle.

The ſumme of all.

Friendſhip, which is the agreement of mindes
In truth and loue, is the chiefeſt vertue
Of morrall vertues, that in the world man findes:
Wherefore in the world to liue who ſo mindes,
Ought Friendſhip to get, and got to enſue
By loue, not by lucre, that true Friendſhip blinds,
Knit with an heart where rancour neuer grew,
Which knot eſtates equalitie ſo binds,
That to diſſolue in vaine may Fortune ſue,
Though malice helpe, which two, all glory grindes:
So ſtrong is Friendſhip as no ſtormy windes
Haue might to moue, nor feare force to ſubdue,
Where all theſe poynts be ſetled in their kindes.

Of Giuing and Receiuing. Chap. IV.

AS giuing and receiuing are contrary the one to the other, ſo the one is more commonly vſed then the other. Catiline.

In giuing theſe things muſt bee conſidered, what thing, and to whom, how, where, and wherefore thou giueſt. Photion.

God will increaſe that little that thou haſt, if thou purpoſeſt to giue of that little.

In receiuing be thankfull, and at the leaſt haue a good will to requite a friendly benefit. Tit. Liu.

When thou friendly doſt intend to giue, chooſe (as neere as thou canſt) ſuch a perſon as is playne and honeſt, of good remembrance, thankefull,

abſtayning from the goods of others, no niggard of his owne, and ſpecially to all men benevolent.

Alex. Seu. Whom peruerſe Fortune, long ſickneſſe, ſeruice, friendſhip, diſloyaltie of them that were truſted, or whom theeues & oppreſſors haue brought vnto pouertie, to thoſe let men extend forth their compaſſion and charitie.

Tullius. The greatneſſe of a benefit is declared eyther by the commoditie, or by the honeſtie, or by the neceſſitie.

Mar. Aur. He that may giue, and giueth not, is vtterly an enemie: and he that promiſeth forthwith, and is long ere he doe, is but a ſuſpitious friend. What nedeth words to our friends, when wee may ſuccour them with workes? It is no right that wee render him onely our tongue, which is the worſt thing without, of whom we receyue the heart, which is the beſt thing within.

Thoſe friends are but ſlender, & ſcant friends, that in promiſing many things, will be ſlacke to giue any thing.

A vertuous hand is not bound to make the tongue a ſoole.

Promiſe is an ancient cuſtome among the ſons of vanitie: and of cuſtome the tongue ſpeaketh haſtily, and the hands worke at leaſure.

Promiſe and performe.

Socrates. Giue vnto the good, and he will (if hee can) requite it againe: but giue to the euill diſpoſed, and he will ſtill beg and aſke more.

If thou beſtowest a benefit, keepe it ſecret, but if thou receyue any, publiſh it broad.

Requite benefits.

Giue to the needy, yet not ſo, that thou neede thy ſelfe.

Giue

Giue at the first asking: for it is not freely giuen that is often craued. Seneca.

Giue no vayne and vnmeet gifts, as armour to women, babes to plowmen, or nets to a Student.

Let thy gifts be such, as he to whom thou giuest doth delight in.

Giue liberally for thy profit. Solon.

See that thy gifts be according to thine ability: for if they be too big, thou shalt be thought a waster: and againe, if they be too small, thou shalt be thought a niggard.

Succour them that perish, yet not so, that thou thy selfe perish thereby.

Boast not of thy good deedes, lest thine euill be also laid to thy charge. Socrates.

Remember them which haue done thee good, and forget not their benefits.

Benefits ought to be as well borne in minde, as receyued with the hand. He is vnthankfull which acknowledgeth not the good that is done vnto him, and he is more vnthankfull that to his power requiteth it not, but hee is most vnthankfull that forgetteth it vtterly. Seneca.

One gift well giuen, recouereth many losses.

The remembrance of benefits ought neuer to waxe old.

A small thing giuen willingly is more acceptable then that which is grudgingly giuen, be it of neuer so great price.

A gift grudgingly giuen of a niggard, is called a barly loafe, which although it be bitter, is needfull to be receiued of the hungry.

The will of the giuer, and not the value of the gift is to be regarded.

He is worthy to be deceiued, which while he beſtoweth a benefit, thinketh of the receyuing of another.

Diogenes. To be worthy of a benefit, is more then to haue giuen a benefit.

The ſumme of all.

In giuing, theſe things muſt be conſidered,
What thing, to whom, where, and wherefore it ſhould be:
Firſt, the good and needy ought to be remembred,
And they, or elſe God, ſhall againe requite thee.
But ſee thou be mindfull of thine abilitie,
Then, if to giue, thou ſhalt be diſpoſed,
Giue not to receiue, leſt thou be deceyued.

Of Pouertie and Neede. Chap. V.

Philip. POuertie is a vertue learned without a teacher. No man is poore, but hee that thinketh himſelfe poore.

He is mighty, which hauing riches is poore, but he is more mighty, which being poore, is rich.

No riches are to be compared to a contented minde.

Protegeus. In all things the meane is beſt: and to liue wartily is a great treaſure: and to liue waſtfully cauſeth pouertie.

He is not to be thought poore, whom his little that he hath ſufficeth.

Not he that hath little, but he that deſireth much is poore.

Iſocrates. A man were better liue poorely, being aſſured of the bliſſe of heauen, then to be in doubt thereof poſſeſſing all worldly riches.

As

As that man which hath nothing, is counted but poore and miserable: so is he also counted most miserable and poore, that is not contented with that which he hath. Cicero.

Wicked and couetous men, because their wealth towards them is but vncertaine and subiect to many mishaps, are not onely neuer contented with their present portion, but through their greedy desire still coueting to haue, their state onely is very poore, and of all others noted most miserable.

There is no fault in pouerty, but their mindes that so thinke are faulty.

To know how to vse Pouerty well, is great blessednesse.

Pouerty with security, is better then riches with feare.

Pouerty with ioy and gladnesse is an honest thing. Seneca.

Be satisfied with little, for it will encrease and multiply.

It is better to suffer great necessity, then to borrow of him whom a man may not trust.

More miserable is the pouerty of the minde then of the body. Aristotle.

He is not to be counted poore that hath in youth purchased good disciplines, and honest friends; he is in most wretched estate of beggery, that is not endued with any good quality or gift of knowledge. Diogenes.

Pouerty letteth not a man to exercise mercifull acts.

If thou fauourest the poore that can doe but little, thou shalt be fauoured of God that can doe much.

He that rebuketh the poore because of his pouerty, rebuketh the maker of the poore.

Mar. Aur. Ye may thinke that the Father that dyeth, and leaueth his sonne poore and wise, he leaueth him too much: and he that leaueth his sonne rich and foolish, I thinke he hath left him nothing.

It is better to be a poore man beléeuing in God, then to be rich putting doubts in him.

The miserable lacke of the poore man, and the superfluous riches of the rich man causeth discord among the people.

Socrates. Haue compassion vpon poore men, and God shall reward thée with great riches.

Mar. Aur. When a man is plagued with pouerty and sickenesse (both ioyned in one) and hath no succour nor easement, there ariseth in him an intollerable griefe, a fire not able to be quenched, a sorrow without remedy, a tempest full of wrackes, and a burning flame both of soule and body.

Pouerty is euill, but riches is worse.

If thou desirest to be quietly minded, thou must eyther be a poore man indéed, or else like a poore man.

Plato. Needy old man is a miserable thing.

Seneca. If thou wilt liue after nature, thou shalt neuer be rich.

The state of pouerty is specially to be redressed by the grace and fauour of God, we alwayes endeauouring our selues by all honest meanes to the helping thereof, and not by corrupt couetting of other mens goods, for thereafter will then follow at hand, the wicked effects of theftes, of periuries, of robberies, extortions, and so forth, to the further kindling of Gods wrath.

At the end honour is giuen to a young person,

poore

poore and vertuous, rather then to an old perſon rich and vicious.

The rich may haue power to be more eſtéemed with poore people, and accompanied with rich and couetous: but the vertuous poore perſon ſhall be better eſtéemed, and leſſe hated. Mar. Aur.

The ſumme of all.

Pouerty with pleaſure or paine doth appeare
In all eſtates, by ſundry condition:
Pouerty with ioy, is more bleſſed and deare
Before God, then riches without exception;
Wretched pouerty is of beaſtly affection,
And thoſe ſort of men that are poore and vertuous,
Are more worthy honour then the rich and vicious.

THE

THE FIFT BOOKE:

Cap. I.

What mentall Powers or Vertues are.

Because the soule of man is the most precious thing belonging to man, the Image of God, and also immortall, it is necessary to shew by what power and meane in vs our soules may attaine euerlasting blisse, that is, continuall abiding in the loue and presence of God: for that is the end, that all our soules naturally doe seeke for.

This blessednesse it attaineth through mentall vertues, that is to say, of certaine powers of our mindes, whereby we discerne what is good, and so labor to enforce our affections to follow the same, contrary to the lust of the fraile body, which alwayes leadeth vs to euill and naughtines. Which mentall powers, what they be, how they are attayned, maintayned and lost, and how they ought to be applyed (according to the mindes of the best Philosophers shall be shewed, and in their appointed places shall be knowne from other vertues, by the title of mentall vertues: which duely

to

to learne and follow I beſeech God giue vs all his grace: without which all teaching and learning in this behalfe, is but mere vanitie.

Of Vertue. Cap. II.

VErtue is no other thing, but a diſpoſition and exterior act of the minde, agreeable to reaſon, and the moderation of nature. Alex. Seu.

Vertue is a ſtrong caſtle, and can neuer be won: it is a riuer that needeth no rowing, a Sea that moueth not, a fire that quencheth not, a treaſure that neuer hath an end, an army neuer ouercome, a burden that neuer wearyeth, a ſpie that euer returneth, a ſigne that neuer deceiueth, a plaine way that neuer faileth, a ſirrop that forthwith healeth, and a renowne that neuer periſheth. Mar. Aur.

Vertue in all workes is chiefely and aboue all things to be praiſed, as the head fountaine and moſt precious iewell of all manner of riches.

Onely vertue attaineth the euerlaſting bleſſednesse. Ariſtotle.

Vertue principally aboue all things, purchaſeth to man benecuolence, friendſhip, and loue. Socrates.

Vertue is ſhut vp from no man, but is ready for all that deſire her. She receiueth all men gladly: ſhe calleth all men, both kings ſeruents, and baniſhed men: ſhe requireth neyther houſe, nor ſubſtance, but is contented with the naked man. Seneca.

The way of vertue is hard at the beginning, but after thou haſt crept vnto the top, remayne there for ſure quietneſſe. Heſiodus.

The trace of vertue is as good in good things with them that be good, as the vice and diſhoneſty of euill folkes is in euill things. Mar. Aur.

It

Plato. There can nothing be amended or rightly corrected, but by that which surmounteth it, and is better then it: as vice by vertue, falshood by truth, wrong by iustice, folly by wisedome, ignorance by learning, and such like.

Vertue alone performeth the euerlasting felicitie.

Hermes. It is better to suffer shame for vertuous dealing, then to win honour for vicious liuing.

Mar.Aur. To attaine vertues we haue good desire, but to attaine vices we put to all our workes.

Socrates. Few persons take héed or haue knowledge, wher vertue is to be learned.

Diogenes. The lesse time that a man hath to liue, the more earnestly is the study of vertue to be procéeded in.

Pithagor. To vse vertue is perfect blessednesse.

Seneca. Prudence is the guide of all other vertues.

Socrates. Sow good workes, and thou shalt reap the flowers of ioy and gladnesse.

So liue with men as if God saw thee.

Plato. Apply thy selfe so now in vertue, that in time to come thou maiest therefore be praised.

Socrates. Though vertue come not at the first, yet by diligent séeking it may be found out.

Plato. Hé that is vertuous and of godly behauiour, is like vnto God: but he that is contrary, is vtterly vnlike him.

Mar.Aur. It is not possible for any vertuous man (if he be vertuous) that hé vnlawfully take any taxt in any other mans goods.

Refraine from vice, for vertue is a precious garment.

Apply thy minde to vertue, and thou shalt be saued.

Be vertuous and liberall, so shalt thou eyther

stop

ſtop the ſlandrous mouth, or elſe the eares of them that ſhall heare him.

Sleepe not before thou haſt conſidered how thou haſt beſtowed the day paſt: if thou haſt well done, thanke God: if otherwiſe, repent and aſke him forgiuenesſe. Pithagor.

Enſue the vertues of thy godly anceſtours. Plato.

The chiefe vertue to young men is, not eagerly to attempt any thing. Socrates.

To a vertuous and well-diſpoſed man, euery day is high and holy. Diogenes.

Nothing can corrupt a minde wholly dedicate to vertue. Ariſtippus.

The high vertues among all noble vertuous people, conſiſteth not onely to ſuffer the paſſions of the body, but alſo to diſſemble them of the ſoule. Mar. Aur.

Trauaile and take paynes to ſpend thy life in the trade of vertue: the payne is but ſhort, but thy vertues ſhall euer endure. If contrarily, thou ſhalt haue pleaſure to do that which is euil, thy pleaſure ſhateth, but the euill tarrieth ſtill. Muſonius.

Vertue verely excéedeth all things: for if liberty, ſubſtance, health and liuing, our countrey, parents and children do well, it happeneth by vertue, ſhe doth aduance all, and hath all things vnder her gouernment. And in whom great plenty of vertue is found, no good thing is at any time daintie. Plautus.

Vertuous men feare more two dayes of proſperitie, then two hundred dayes of aduerſe Fortune. Mar. Aur.

Vertue by aduerſitie is beſt tryed. Legmon.

That perſon is not worthy to liue, that will not ſtudy to liue vertuouſly. Diogenes.

With

Mar.Aur. With vertue God ſuſtaineth vs, and with the order of Juſtice the people are well gouerned and ruled.

Diogenes. Vertue is praiſed of many: but there is no man that effectually followeth it.

Men will put themſelues to paynes for the attaining of all things ſaue vertue and honeſty.

Mar.Aur. In all voluntary things a man may be vertuous, but in naturall things, I confeſſe euery man to be weake.

Hermes. Like as the eye cannot ſee at once both about and beneath, no more may the wit apply both vertue and vice together.

Socrates. Like as in a paire of tables, nothing can be well written, before the blots and blurs be wiped out: ſo vertue and nobleneſſe cannot be ſéne in a man except he firſt put away his vices.

Pyrrhus Rex. To a vertuous man, it is but a ſmall reward to be Lord ouer all the earth: and it is but a ſmall chaſtiſement to take a vicious mans life from him.

Diogenes. Vertuous and well diſpoſed perſons haue honeſtie, and ſhamefaſtneſſe in all places.

Plato. Like as a precious ſtone in a golden ring: ſo ſhineth an heart that is ſetled in vertuouſneſſe.

Mar.Aur. Young vertuous perſons are bound to honour auncient wiſe men.

Hermes. Like as men chooſe good ground to labour and to ſow, ſo ſhould they chooſe alſo vertuous and honeſt men to be their ſeruants.

Plutarch. It is a great vertue to flye thoſe things our ſelues, which we reproued in others.

Thales. Without vertue man is but in the number of beaſts.

In vertue may bee nothing counterfayte: but

but therein is the onely Image of vertue called Simplicity.

He that liueth vertuouſly in this life, his Spi- Mar.Aur.
rit ſhall haue reſt with God.

The ſumme of all.

Vertue in all workes is greatly to be prayſed,
As the head fountaine and iewell moſt precious.
By Vertue friendſhip and loue is purchaſed:
Vertue is a garment moſt comely and curious,
To obtaine Vertue therefore be ſtudious:
For he that loueth vice and doth Vertue deteſt,
May well be compared to a loathſome beaſt:

Of Wiſedome: a mentall Vertue. Chap. III.

SApience is the ſcience of things diuine and hu- Tullius.
mane, which conſidereth the cauſes of euery thing, by reaſon whereof that which is diuine ſhée followeth, and that which is humane ſhée eſtéemeth very light.

Sapience is the foundation and roote of all Ariſtotle.
noble and laudable things: by her we may winne the good ende, and kéepe vs from euerlaſting paine.

Wiſedome is the knowledge of diuine things, and is the head of all other Sciences.

True Wiſedome teacheth vs as well to doe, as to ſpeake.

It ſufficeth not a louer of wiſedome to reproue Mar. Aur.
the vices of others by words, but it is neceſſary he doe himſelfe that which he requireth others to doe.

Of all the gifts of God, Wiſedome *is* the moſt Plato.
excellent

excellent: ſhee giueth goodneſſe to the good, and forgiueth the wicked their wickednesſe: ſhe ordereth the minde: ſhee directeth the life, and ruleth the workes thereof, teaching what ought to bee done, and what to be left vndone, without which no man can be ſafe

Wiſdome is life, and ignorance is death, wherefore the wiſeman liueth, becauſe he vnderſtandeth what he doth: but the ignorant is dead, becauſe he doth he knoweth not what.

The haters of wiſdome, are louers of death.

Wiſdome is the defence of the ſoule, and the mirrour of reaſon: and therefore bleſſed is hee that trauaileth to get her, for ſhee is the ground and root of all noble deeds: by her wee obtaine the chiefe good, that is, euerlaſting felicity.

Wiſdome and iuſtice are honourable both to God and Man.

Hermes. Of all the good gifts of God, wiſdome is moſt pure, ſhe giueth goodneſſe to good people ſhe pardoneth the wicked, ſhe maketh the poore rich, and the rich honourable: and ſuch as vnfainedly embrace her ſhe maketh like vnto God.

Prudence is the guide of all other good vertues.

Wiſdome garniſheth riches and ſhadoweth pouertie.

To men of low degree Wiſdome is an honour, and fooliſhneſſe is a ſhame to men of high degree.

As we ſee oftentimes vnder a bare and torne coat Wiſdome lyeth hid: ſo likewiſe vnder rich veſtures and ornaments folly greatly and hurtfully lurketh.

Pithagor. Wiſdome at the beginning ſeemeth a great wonder.

Wiſ-

Wiſdome throughly learned will neuer bee for-
gotten.

Wiſdome is like a thing fallen into the water,
which no man can find except he ſearch at the bot-
tome.

It is not poſſible for him to obtaine wiſdome
and knowledge, that is in bondage to a woman.

Wiſdome moſt commonly is found in him that is Boetius.
good and vertuous.

That man is vnhappy whereſoeuer hee come, Socrates.
that hath a wit, and will not learne Wiſdome.

Wiſdome cauſeth a man to be honoured. Alex. Seu:

A quiet man ioyneth his Wiſdome with ſimple-
neſſe.

By Wiſdome is marked and ſubſtantially diſ-
cerned the words, acts, and demeanour of all men,
betweene whom happeneth to bee entercourſe or
familiarity, whereby is ingendred a fauour or
diſpoſition of loue.

Wiſdome cauſeth a man to know his Creator. Hermes.

He that deſireth Wiſdome, deſireth the moſt Solon.
high and diuine eſtate.

Hee that findeth Wiſdome findeth life here in
this life, and in the World to come.

He that ſeeketh Wiſdome the right way findeth
her, but many erre, becauſe they ſeeke her not du-
ly, and blame her without cauſe.

Science is had by diligence, but Wiſdome and Ariſtotle.
diſcretion commeth from God.

The feare of God is the beginning of Wiſ- Socrates.
dome.

Honour Wiſdome, and deny it not to them that Pithagor.
would learne it: and ſhew it not vnto them that
deſpiſe it.

All ſuch perſons as are to bee approued very Heſiodus:

vile and nothing at all profitable, which being of themselues void of vnderstanding and wisedome, will stubbornly disobey such as gladly would giue vnto them both sage and wise counsaile.

Aristippus. The report of wisedome and vertue, is good in a Tyrants opinion, so long as he thinketh that nothing which is spoken or done, be repugnant against his affections: for he accounteth vainely, (iudging as a sicke man) nothing to be good that agreeth not with the scent or tast of his owne lothsome appetite.

Plato. Wisedome is a tree that springeth from the heart, and beareth fruit in the tongue.

Without study of Wisedome the mind is sicke.

Early rising and much watching are profitable to keepe a man in health, and to encrease his wisedome.

Plato. Wisedome in the heart of a fole, is like a flying thing that cannot long continue in one place.

A man of perfect Wisedome cannot die: and a man of good vnderstanding cannot be poore.

Archelaus. It is a speciall point of Wisedome to know to what purpose the time best serueth.

Seneca. Power and might is in young men: but Wisedome and Prudence is in the aged.

Wisedome maketh men to despise death, and ought therefore of all men to be imbraced, as the best remedy against the feare of death.

As the Plow roteth out from the earth all brambles and thistles: euen so Wisedome roteth out all vices from the minde.

Plato. Like as an hand is no part of a man, except it can doe the office of an hand: so is Wisedome no part of a wise man, except it be occupyed as it should be.

Like

Like as the eye without light can neyther ſee it ſelfe nor iudge of any thing elſe: ſo the ſoule that lacketh Wiſdome is brute, and knoweth nothing.

As health conſerueth the body, euen ſo Wiſe- Socrates.
dome conſerueth the ſoule.

Like as the ſicke man which aſketh counſaile, Seneca.
and is taught of the Phyſitian, is neuer the nea-
rer health except he take the medicine: ſo hee that is inſtructed in Wiſedome & vertue, and follow-
eth not the ſame, is neuer the better therefore, but loſeth the health of his body, and bleſſednes of his ſoule.

Like as an Adamant, by a ſecret and hid power Plutarch.
draweth iron vnto it: euen ſo Wiſedome by a ſe-
cret meane draweth vnto it the hearts of men.

As hee which in the game place runneth ſwif- Seneca.
teſt, and continueth ſtill his pace, obtayneth the crowne for his labour: ſo all that diligently learn and earneſtly follow Wiſedome and vertue, ſhall be crowned with euerlaſting glory.

Among wiſe men, hee is wiſeſt that knoweth much, and sheweth to know but little.

Vpon perfect and true Wiſdome, waiteth con-
tinually two hand-maidens, that is to ſay: Humi-
lity and Soberneſſe.

A wiſe man is knowne by two poynts: he will not lightly be angry for wrong that is done vnto him, nor is proud when he is praiſed.

A perfect wiſe man mortifieth his worldly de- Seneca.
ſires: by meanes whereof he ſubdueth both his ſoule and body.

There is none happy but the godly wiſe man: No man is rightly happy, except hee be both wiſe and good: for perfect and true felicitie is not with-
out Wiſedome and goodneſſe.

Plato. Contrariwiſe, they which be ignorant, and of euill diſpoſition, be vnhappy: for where ignorance and ſin is, there infelicity and miſery moſt plainly appeareth.

He is wiſe that acknowledgeth his ignorance, and he is ignorant that knoweth not himſelfe.

It is not poſſible for him to be wiſe, that deſireth not to be good.

It is better to be wiſe and not to ſéeme ſo, then to ſeeme wiſe and not to be ſo: yet men for the moſt part deſire the contrary.

Iſocrates. A wiſe man vnderſtandeth both the things that are aboue him, & thoſe alſo that are beneath him, he knoweth the things that are aboue him, by the benefit which he receiueth thereby, and things beneath him, by the vſe that he hath of them.

Ariſtotle. A wiſe man is knowne by thré points: in making his enemy his friend, the rude learned, and in reforming the euill diſpoſed vnto goodneſſe.

Wiſe men for the truths ſake ought to contrary one another, that by their contention the truth may the better be knowne.

A young man cannot be perfectly wiſe, for wiſdome requireth experience, which for lack of time yong men cannot haue.

A wiſe man ought to repute his errour great, and his goodneſſe ſmall.

He ſhall be wiſe that kéepeth wiſe men company.

It is a ſhame for a wiſe man to ſay, I thought not ſo much.

It is a point of Wiſedome to cut away all occaſions which might hinder the doing of honeſt profitable things.

No man can refraine from doing amiſſe, but a wiſe man by one perill will auoid another.

He

He is a wiſe man that doth good to his friends, Hermes.
but he is more then a man, that doth good to his enemies.

He that forbeareth to ſpeake, although hee can doe it both wiſely and eloquently, becauſe neither in the time, nor in the hearers, he findeth oppor-tunity, ſo that no fault may ſucceede of his ſpeech, he therefore is vulgarly called a wiſe perſon.

A wiſe man cannot be ſlandered of any thing.

A wiſe man merriteth more puniſhment for a Mar.Aur.
light deede done openly, then a ſecret murtherer.

A wiſe man ought to thinke that while hee li-ueth in this world, hee holdeth his felicity but at aduenture, and his aduerſity for a naturall patri-mony.

The mother of extreame miſchiefe, is worldly Plato.
wiſedome.

Who ſo hath lands and goods enough, ſhall Cicero.
ſone haue the name of a wiſe man.

Nothing can happen better to a wiſe man, then Tullius.
mediocritie of ſubſtance.

Deſire not to be wiſe in words, but in workes: Ariſtotle.
for Wiſedome of ſpeech waſteth with the world, but workes wrought by Wiſedome increaſe vnto the world to come.

The ſumme of all.

Wiſedome the moſt high and diuine eſtate,
The roote of all noble and laudable things,
The great gift of God, moſt ſweet and delicate,
The tree of all pleaſure that in the heart ſprings,
Whoſe deare and dainty fruit the tongue forth brings,
And they that to wiſedome themſelues would apply,
Muſt diligently haunt wiſe mens company.

Of Learning and Knowledge, two Mentall Vertues. Cap. IIII.

Plato. PLato affirmeth that there is set in the soule of man, comming into the world, certain spices, or as it were seedes of things, and rulers of
Socrates. Arts or Sciences. Wherefore Socrates in his book of Sciences resembled himselfe to a midwife, saying: in teaching yong men, he did put into them no science, but rather brought forth that which already was in them: like as the midwife brought not in the childe, but being conceiued did help to bring it forth. And like as in hounds is a power or disposition to hunt, in horses & greyhounds an aptnesse to run swiftly: so in the soules of men is ingenerate a limbe of Science, which with the mixture of a terrestiall substance, is darkened. But where there is a perfect master prepared in time, the brightnesse of the Science appeareth cleare, like as the power and aptnes of the beasts before rehearsed appeareth not to the vttermost, except it be by exercise prouoked, and that sloth and dulnesse, being plucked from them by industry, bee induced to the continuall act, which (as Plato affirmeth) is proued also in the Master and the scholler.

Socrates. Euen so the aforesaid Socrates in Platoes booke of Sapience, saith to one Theages: Neuer man learned of me any thing, although by my companie hee became wiser, I onely exhorting, and the good spirit inspiring.

Learning and knowledge is the onely good thing of the world, and ignorance the onely euill thing.

Learning

Learning is no other thing, but the aggregation of many mens sentences and acts, to the augmentation of Knowledge. Alex. Seu.

A Person void of Learning, and sufficient vtterance, differeth nothing from a stone. Aristippus

Who so laboureth to aduance the minde with good and laudable qualities, and with vertuous and honest disciplines, shall be assured of much the better friends. Diogenes.

Those men that doe most excell in Learning and eloquence, and doe in such things more then other men, they should be most renowned, most worthily praysed, and duely preferred. Æneas. Siluius.

Learne such things while thou art a childe, as may profit thée when thou art a man. Plato.

Endeauour thy selfe in thy youth to learne, although it be painfull: for it is lesse paine for a man to learne in his youth, then in his age to be ignorant.

It becommeth a man from his youth to be shamefast in filthy things, and to be studious in those that are honest. Hermes.

He is to be commended, which to his good bringing vp, ioyneth vertue, wisedome, and Learning.

Be sober and chaste among young folke, that they may learne of thée, and among old folke, that thou mayest learne of them. Plato.

Giue good care to the aged, for hee can teach thée of the life to come.

Forget not to giue thankes to him that instructeth thé in learning.

When thou art weary of study, sport thy selfe with reading of good stories.

Where can a man be better accompanyed then with wise men, or else reading among bookes? Mar. Aur.

Learne to honour vertue, to reioyce in temperance, and to giue honour to ſobriety, lowlineſſe, or meekneſſe.

Endeauour thy ſelfe to doe ſo well that others may enuy thee therefore.

Tullius. We muſt take good heed and beware with diligence, that we in our calling doe nothing raſhly, aduenterouſly, fondly, negligently, & vnaduiſedly, for we be not to this end ingendred of nature, that we ſhould ſeeme to be created for the effects of vanitie, or lightly to ſpend our time in paſtime and playing, in ieſting, wantonneſſe, and iollity, but we be rather created and borne to ſageneſſe, & to the exerciſe of more graue and profitable ſtudies.

Playing and honeſt paſſing the time is lawfully to be permitted and vſed, but yet in ſuch wiſe to be vſed, that our naturall ſleeping, or other neceſſary meanes of reſting be not neglected: and that at ſuch time, as we haue ſufficiently ended (in our eſtate and calling) all ſuch graue and earneſt cauſes as needfully we haue to doe.

Tullius. He that in certaine pleaſures of this life hath ſome delight, muſt very warily keepe a meaſure, leſt he want in time the inioying of the ſame.

If thou deſireſt to be good, endeuour thy ſelfe to learne to know and to follow the truth: for hee that is ignorant therein, and will not learne, cannot be good.

In whom doctrine hath been found, ioyned with vertue, there vertue ſeemeth pure and excellent.

Learne by other mens vices, how filthy thine owne are.

He is ſufficiently well learned that knowes how to doe well, and hee hath power enough that can refraine from doing euill.

What difference is betweene a man presuming to be a man not being learned, and a beast. Mar. Aur.

Better it is to be a begger, then a man without Learning. Aristippus

They are in a wrong opinion, that suppose learning to bee nothing available to the gouernance of a Common-wealth. Phil. Rex.

No small vtility groweth to a Common-wealth by the Sapience of a learned Prince, Ruler, or Gouernour. Aristotle.

The most Learning and knowledge that wee haue, is the least part of that we be ignorant of. Mar. Aur.

He that knoweth not that he ought to know, is a brute beast among men, he that knowes no more then he hath need of, is a man among brute beasts, and he that knoweth all that may be knowne, is a God among men. Pithagor.

Esteeme him as much that teacheth thee one word of wisdome, as if hee gaue thee abundance of Gold.

Keepe company with them that may make thee better. Xenoph.

Be apt to learne wisdome, & diligent to teach it.

Search for the cause of euery thing.

Labour not for a great number of Bookes, but for the goodnesse of them. Seneca.

Let it not grieue thee to take paines, to goe to learne of a cunning man, for it were a great shame for young men not to trauaile a little by Land to increase their knowledge, sith Merchants do saile farre by Sea to augment their riches.

An opinion without Learning cannot be good.

The vnlearned must beware that they presume not to iudge of matters which they vnderstand not without some authorizall direction.

Lear=

Learning conſiſteth not in the greatneſſe, but in the goodneſſe.

Ariſtippus Learne diligently, the goodneſſe that is taught thée, for it is as great a ſhame for a man not to learne the good doctrine that is taught him, as to refuſe a gift offered him of his friend.

Learning is Studies ſiſter.

Learning maketh young men ſober, comforteth the old men, is riches to the poore, and garniſheth the rich.

Socrates. Of all things the leaſt quantity is to be borne, ſaue of Learning and Knowledge: of which the more that a man hath, the better may he beare it.

To lacke knowledge is a very euill thing, to diſdaine to learne, is worſe; but to withſtand and repugne the truth againſt them which teach the truth, is worſt and furtheſt from all grace.

Socrates. Intelligence is King both of heauen, and alſo of earth.

It is not poſſible for one man to know all things, yet ſhould each man labour to know as much as he might.

Iſocrates. It is no ſhame for a man to learne that he knoweth not, of what age ſoeuer he be.

Know thy ſelfe.

Macrob. He that knoweth himſelfe well, eſtéemeth but little of himſelfe: he conſidereth from whence he came, and whereunto he muſt, hée regardeth not the vaine pleaſures of this brittle life, but extolleth the Law of God, and ſéeketh to liue in his feare.

Hée that knoweth not himſelfe, is ignorant of God, wilfull in wickedneſſe, vnprofitable, and bereiy graceleſſe.

Demoſth. Sickneſſe, pouerty, and aduerſity, are meanes requiſite

requiſite (as by the rod of God) to ouerthrow, chaſtice, and keepe low the power of the proud flesh: whereby a man ſhall the better know himſelfe.

The knowledge of the law of God worketh a man to know himſelfe, and is the onely right way to eternall ſaluation.

Cunning continueth, when Fortune flitteth. Alex. Seu.

To vnlearne euill, is the beſt Learning.

Me thinks that great vexation & trouble ſhould be in the minde of him that dwelleth with a wiſe man, and can learne nothing of him. Hermes.

The godly being giuen to the ſtudies of learning and wiſedome, doe chiefly beſtow their wiſedome, prudence, and vnderſtanding to mens commodities. Tullius.

The vnderſtanding and knowledge of vaine men are but beaſt-like to thoſe that are poſſeſſed with the heauenly ſpirit, which is ſecret and hid: and whereas they ſpeake and vtter their knowledge, all others ought to be ſtill. Mar. Aur.

Hearing in a man is a great help to knowledge. Ariſtotle.

Much babling is a ſigne of ſmall knowledge. Pithagor.

Knowledge ſéemeth to be a thing indifferent both to good and euill. Ariſtippus

Knowledge is better in youth then in age.

In a ſhort while we learn much euill, but in a long ſeaſon we cannot learne any goodneſſe. Mar. Aur.

The more we exalt & raiſe our ſelues with Learning and knowledge, the more low do we put the flesh with miſeries.

Both ſléep and labor are enemies to Learning. Plato.

To learn better is a good punishment for ignorance.

Learne to liue wel by teaching of righteouſneſſe.

Learning

The vertue of learning. Learning and knowledge is sought for of good men, and lodged euen in their breasts, to this end onely, that they may thereby know sin, and eschew the same, and know vertue and attaine vnto it: for if it be not applyed hereunto of them that haue it, she leaueth in them her whole duty vndone.

Alex. Sen. In vaine is that long trauaile in study and learning, where actual experience doth not shew forth her fruits.

Socrates. Like as a field, although it be fertile, can bring forth no good fruit except it be first tilled: so the minde, although it be apt of it selfe, cannot without learning bring forth any goodnesse.

Seneca. As we behold our selues in other folks eyes, so should we learne by other mens report, what doth become vs, and what doth not.

Like as in meates the wholesomenesse is as much to be required as the pleasantnesse: so in hearing and reading authors, we ought to desire as well the goodnesse as the eloquence.

Plato. Like as Bees out of flowers sucke forth the sweetest: so should men out of Sciences learne the best.

As a captaine is a director of a whole hoast: so Reason ioyned with knowledge is the guide of life.

The summe of all.

In mans soule there is set at his first entrance
Into this short life of care and misery,
Certaine hid seedes of pure and liuely substance,
Rulers of Sciences, as Plato *doth testifie:*
Whereby at all times we may the more worthily
As men among men through Science and Learning,
Differ from beasts in wise mens company:
Else as beasts among men be regarded nothing.

Of

Of Feare. Cap. V.

FEare is a vertue that groweth of an vndoubted beliefe in God, and it hath in it such force, that it maketh courage to flye, and maketh a man to abstaine from sinne and wickednesse. Anachar.

No man can be iust, without the feare of God. Socrates.

If thou wilt desire truely to know what is the feare of God, thou must vnderstand it to be, both to desire deuout things, and also to liue deuoutly and holily. The Feare of God is also to be vnderstood to be the well of life, springing vp into euerlasting life, whereby are washed onely the repentant sinners, and such as are not filthily spotted. Mar. Cels. *What the Feare of God is.*

Feare dependeth on loue, and without loue it is scone had in contempt.

Feare God aboue all things, for that is righteous and profitable, and so order thy selfe that thy thoughts and words be alwayes of him: for the speaking and thinking of God surmounteth so much all other words and thoughts, as God himselfe surmounteth all other creatures: and therefore men ought to loue, feare, & obey him, though they should be constrained to the contrary. Socrates.

If thou knowest not what is sinne, nor what is vertue, by the Feare and loue of God thou shalt know both.

Thinke vpon the reward of sinne, and feare to offend. Consider how full of griefe and misery, how short and transitory this present life is, and the vaine pleasures thereof: how on euery side thine enemies compasse thee, and that death lyeth in wait against thee, and euery where catcheth thee sodainely and vnawares. Plato.

Feare

Pithagoras Feare the great vengeance of God, as much as thou maiſt: conſider his might and puiſſance: and that ſhall keepe thee from ſinne, and when thou thinkeſt of his mercy, remember alſo his righteouſneſſe.

Feare not threatning, neyther be ouercome with ſweete wordes and faire promiſes: for with theſe twaine, the godly (of the wicked) are ſharpely aſſailed in this world.

Socrates. By the feare of God we attaine help of the holy Ghoſt, which ſhall open to vs the gates of ſaluation, whereunto our ſoules ſhall enter, with them that ſhall obtaine euerlaſting life.

Hermes. He that feareth God as he ought, ſhall neuer fall into the pathes that leade men into euill.

Socrates. The feare of God is the beginning of wiſdome: and the want of Gods feare is the very ground and foundation of all fooliſhneſſe, ſinfulneſſe, and abhomination.

When the Feare of God is once gone from a man, there remaineth then nothing elſe but lightneſſe of life, extreame raſhneſſe, forgetfulneſſe of God, and running head-long into all kinde of ſin and miſchiefe.

A man that feareth God, ſerueth God, prayeth faithfully vnto God, and diſtributeth liberally to the poore.

Propertius Hee that rightly feareth God, and eſteemeth well the excellencie of his maieſtie from his heart, cannot forget ſuch precepts as hee receiued of God, but will alwayes thinke vpon the obſeruance of them.

The feare of God doth not onely withdraw the hand & other parts of the body from committing euil, but alſo it helpeth to the cleanſing of the mind and

and withdraweth the conſent thereof to euill.

Nothing is ſweéter then the feare of God.

There is no ſtrength of Empire ſo great, which ſuppreſſed by feare can long continue. Tullius.

He ought to feare many, whom many doe feare. Ariſtippus

Whom many men doe feare, they doe hate, and euery man whom he hateth, he deſireth may periſh. Ennius.

They that deſire to be feared, néeds muſt they dread them of whom they be feared. Tullius.

There is nothing ſo ſure which ſtandeth not in danger of his inferiour.

He that is not inuironed with charity, is attended with terror.

The ſumme of all.

Without the feare of God, no man can be iuſt;
Nor yet rightly rule his corrupt nature:
Feare ſtrongly mortifieth all filthy luſt,
Feare findeth entrance into a life moſt pure,
Which Feare vpon loue dependeth all ſure:
Or elſe feare without Loue, encreaſeth hatred:
And whom men doe feare, they wiſh were periſhed.

Of Death not to be feared. Chap. VI.

DEath is the diſſolution of the body. Hermes.

Death is none other thing but the parting of the ſoule from the body. Ariſtotle.

What thing is Death but a trap-doore wherein the tent is cloſed, in the which are folded all the miſeries of this life. Mar. Aur.

Death doth looke for thée euery houre. Baſil.

As ſoone as thou art borne to poſſeſſe the earth, death iſſueth out of his ſepulchre to finde thée.

As

As thou knowest not when or where death will méete thée, so thou must remember that alwayes and in euery place he seeketh for thée.

It behoueth a man so to vse himselfe, that hée looke for death euery houre: and to be alwayes in a readinesse for the comming of death.

August. There is nothing that more calleth a man back from sinne, then the remembrance of death.

Blacke ougly Death maketh all subiect to the rigor of his Law.

Death deadly woundeth without dread or dalliance.

Experience plainly teacheth, and all ages approueth, that Gods plagues threatneth, sickenesse calleth, old age warneth, death sodainely taketh, and the earth finally deuoureth.

The life of man is like water poured out of a bucket, which the earth quickly sucketh vp, and appeareth not againe.

Pithagor. Death is a thing that cannot be eschewed, wherfore it ought to be lesse feared.

Socrates. Death is common to all persons, though to some one way, and to some another.

Mar. Aur. An euill death putteth great doubt of a good life: and a good death excuseth an euill life.

It were better for a man to dye, and lose this life, to attaine much wealth, then to escape, and to liue in misery.

A worshipfull death, is better then a miserable life.

Death is not to be feared of them that be good.

The carnall and wicked worldly men, who haue their felicity in this life, and are ouerwhelmed with the vanities of this world, they immoderately feare Death, and they tremble and shrinke in their

their bodies, when they heare of death: whose wicked hearts and mindes are so giuen ouer, to imbrace and hold fast the fickle pleasures of this life, that they doe vtterly forget, or rather appeare doubtfull of the euerlasting world to come.

Though the bodily death, by diuers means and for diuers causes be vnto men very tedious and bitter: yet the death thereof, for the testimony of Gods truth is vnto the godly most easie, most ioyfull, swéete and delectable: because hée seeth (through the eye of faith) the present performance of Gods heauenly promises.

Death is life to him that looketh to haue ioy after it. Aristotle.

Death of the euill, is the suertie of good.

Life iudgeth vndirectly of death.

Praise no man before death, for death is the discouerer of all his workes. Isocrates.

Death is the finisher of all tribulation & sorrow. Seneca.

By that same way that life goeth, death commeth. Mar. Aur.

If we liue to dye, then we dye to liue. Mar. Aur.

Death despiseth all riches, and glory, and rouleth both rich and poore folke together. Boëtius.

Death ridden the body out of paines. Diogenes.

As the beginning of our creation commeth of God: so it is méete that after death our soule returne to him againe. Aristotle.

To men occupied about diuine things, life seemeth a thing of no reputation. Plato.

The most profitable thing for the world is the death of couetous and euill people.

Death is the rest of all couetous people. Solon.

Like as age followeth youth: euen so death followeth age. Horace.

Mar. Aur. Short is our life, and shortly death commaundeth vs to close our eyes, and to follow the course of death.

Plutarch. After winter the spring time followeth, but after age youth neuer commeth againe.

The end of sickenesse is death, and the end of darkenesse is light.

Mar. Aur. When the life passeth, there is no prudence in a prudent, nor vertue in a vertuous, nor Lordship in a Lord, that can take away the feare of the spirit, nor paine of the flesh.

Plato. Hee which feareth to haue paynes after Death, ought in his life time to auoid the cause, which is his owne wickednesse.

A rash and wicked eye that delighteth to behold vanitie, may well be called the window of Death, for it is the deadly minister of the hearts concupiscence, & fore-runner of filthy facts, theftes, robberies, and such like.

Socrates. None need to feare death, saue those which haue committed so much iniquitie, as after death deserueth damnation.

It is a happy mans lot to dye before hee desireth death.

Hee is in a miserable state that wisheth to dye.

Thou must needes dye, but not so oft as thou wouldest.

Plato. For vnrighteousnesse and other mischieuous deedes, the soule after death is sore punished.

Death is sweet to them that liue in sorrow.

Plato. Take not so much thought to liue long, as to liue well.

Hermes. Dispise bodily death, and it shall be life to thy soule: follow truth and thou shalt be saued.

Wisedome maketh men to dispise death, and ought

ought therefore of all men to be embraced, as the beſt remedy againſt the feare of death.

It appertaineth to men that be valiant, rather to deſpiſe death, then to hate life.

Death and ſléepe be coſin-germanes. Qui. Cur.

This is to be alwayes noted, that when thou goeſt out of thine houſe, thou art not certaine to returne into thine houſe againe, and going into thine houſe, thou art not ſure thence to goe out againe: likewiſe when thou goeſt to thy bed, thou art not ſure to riſe from thence againe. Seneca.

Liue and hope, as if thou ſhouldeſt die immediately. Plinius.

One day déemeth another, but the laſt day giueth iudgement of all that is paſſed. Homer.

Death ought rather to be deſired, then deſpiſed: for it changeth vs from this world of vncleanenesſe and ſhame, to the pure World of worſhip: from this tranſitory life, to life euerlaſting: from this world of folly and vanities, to the world of wiſedome, reaſon, and truth: and from this world of trauell and paine, to the world of reſt and conſolation.

O how happy were it for the vnhappy man (if forgetfulneſſe deceiue him not) to remember the ſtate of this life, how ſhort it is, how full of miſery, vanity, and woe, an approued exile, and hath nothing in it permanent? It is a continuall conflict, ſtrife, and warre, a wandring wilderneſſe, and a vaple of wretchedneſſe, wherein we are continually compaſſed with moſt terrible, fierce, and fearefull enemies, to the deadly wounding, ſlaying, and ouerthrowing of body and ſoule into hell. O (theſe miſchiefes conſidered) why ſhould man then haue ſuch deſire to dwell in this wretched World, and Mar. Aur.

to liue in ſuch a loathſome and laboꝛious life? to tarꝛy in ſuch wꝛetchednes, and to remaine in ſuch a peꝛillous ſtate? were not death much rather to be deſꝛed? were not the houre of death much better then the continuance of ſuch a life? foꝛ to the godly, death is the moſt happy meſſenger and quick diſpatcher of all ſuch diſpleaſures, the end of all trouble and ſoꝛꝛow, the bed of all reſt, the dooꝛe of good deſꝛes, the gate of gladnes, the poꝛt of paradiſe, the hauen of heauen, the entrance to felicity, and harbour from all miſery, and the beginning of all bleſſednes. Therefoꝛe the day of deaths happy viſitation is not to be contemned oꝛ feared, but rather to be highly celebꝛated with ioyfulneſſe, mirth, and melody. Farre off therefoꝛe be it, that we ſhould eyther at the hearing, oꝛ preſence of death, haue feare in vs and trembling, that ſuch a friend ſhould not be welcome vnto vs, that the foulenes of his face ſhould feare vs from his good conditions: that the bitternes and hardneſſe of his rough huſke, ſhould hinder vs from the ſweet taſte of ſuch a comfoꝛtable kernell: yea, farre off be it, that the feare of deaths diſcommodities, ſhould hinder vs, oꝛ plucke vs backe from the ioyfull embꝛacing of ſo many and innumerable commodities which he daily bꝛingeth, foꝛ the moſt quiet ſtate of the godly, and not to heare, ſee, and feele this: woe be to thoſe deafe eares, blind eyes, and hard hearts, whereby men wickedly feare, and flie from that which (with moſt ioyfull deſire) they ſhould wiſh and imbꝛace. Conſider therefoꝛe thy ſelfe, feare to offend the preſence of God, and feare not the day and houre of death, but abide with patience thine appointed turne, and thanke thy maker foꝛ thy change.

We saile with great trauell through the great and dangerous perils of this short life, and sodainly at one houre we are commanded to take land, and discharge vs of our flesh, and to take the earth for a Sepulchre. Mar. Aur.

In these our dayes of misery, wee reade many things, we heare, we see, we desire, we doe attaine, we possesse, suffer, and doe rest much, and sodainly we are called by death: and of all these things we shall beare nothing away, because all they and we are nothing.

All the trauels of the world are weighty, but the trauels of death are weightiest. Mar. Aur.

All be perillous, but that is most perillous.

All be great, but that is the greatest.

All things at the last haue an end by death, saue onely death, whose end is vnknowne.

Then (if we be good) sith wee shall change this weary life and company of men, for the sweetnesse and ioy of God: and the doubts of fortune, for this sure life: and this great and continuall feare, for perpetuall peace: and this euill and naughty corrupt life, for great renowne and glory: we ought to thinke verily this should be no euill, but a change most blessed and happy.

Oh what blessednesse is it to haue death due for our sinnes, diuerted into a demonstration and testification of Gods truth?

When our last houre is come, necessity carrieth vs hence, though we be not willing: but if we bee willing, then haue we with God, both ioy, and euerlasting reward. Photion.

Doubtlesse, so onely shall the soule of man most happily at the last by death depart from the body, as shee hath afore hand, through true knowledge,

diligently recorded and practiſed death: and hath alſo long time before (by deſpiſing of things temporall, and by contemplation and loue of things ſpirituall) vſed her ſelfe to be as it were in a manner abſent, or a-part from the body.

The ſumme of all.

Death is the diſſoluer of each mortall body,
Driueth all againe to their firſt matter, Duſt;
Which while we liue ſhould put vs in memory
From whence we came, and hence to what we muſt:
Fearefull to the euill, but ioyfull to the iuſt,
Who after this life, through death tranſitory,
For deathleſſe life ioyned with ioy doe truſt,
Whoſe life by death is led to greater glory.

Of Liberty. Chap. VIII.

Diogenes. The beſt thing in this preſent life, is liberty: Liberty be it neuer ſo poore, is to be preferred before all delights and pleaſures where liberty is not.

Cicero. He is to be counted free and at liberty, which is voide of all luſt and concupiſcence.

Liberty is a power giuen vnto man, whereby he may liue, as he himſelfe ſhall thinke good. And he liueth properly, as he luſteth to himſelfe, which followeth, in conuerſation, thoſe onely things which are good and honeſt, who inioyeth freely his office, who hath a fore-ſight how to liue well, who obeyeth not the Law for feare of puniſhment, but for truths ſake and equity: and with whom there is nothing more effectuous, then the good ſucceſſe of his owne aduiſe and iudgement.

So

So pleasant a thing to man is the state of libertie, that life is to be aduentured for the happie recouerie thereof.

To a man that is once brought vp with freedome and Libertie, there is nothing vnto him more grieuous and miserable then to be restrained of the same.

Death truely is to be preferred before seruile slauerie and bondage.

That is most truely seruitude, when a man without moderation or stay of his appetite, doth follow ouermuch his owne lust and pleasure: which to ouercome is more commendable and praise-worthie, then winning of many, both rich and great Cities. Diogenes. What Seruitude is.

Hee is subiect to a seruile state, and bondage, which cannot refraine from his owne affections. Cicero. Plato.

Hee that is a good man and a wise, loseth not libertie at any time: no, not so long as breath in him endureth.

Of our selues we haue no Libertie, nor ability to doe the will of God, but are subiect to sinne, and shut vp vnder sinne. Augustine.

In very much libertie it is hard to be moderated, or to put a bridle to wanton affections. Aristotle.

Hee that hath Libertie to doe more then is necessarie, will oftentimes doe more then is tending to honestie. Macrobius.

Too much Libertie turneth into bondage. Seneca.

Hope is bondage, but mistrust is Liberty. Thales.

The couetous person, the ambitious, the lecherous, with such other giuen to vice, cannot be free and at Libertie. Diogenes.

A tyrant neuer tasteth of true friendship, nor of perfect Libertie.

Alex.Seu. Slaues and bond-men, haue only this liberty, to vſe a proud countenance, becauſe they be ſhameleſſe: and noble men be alwayes knowne by their gentleneſſe.

Seneca. They be out of libertie that doe not labour in their owne buſineſſe, that ſkape at an other mans winck, and ſet their feete where another man ſtepeth

Mar.Aur. Where there is corruption of cuſtomes, their liberties ſhould be broken.

Terence. Surely of ouermuch licenſe happeneth great peſtilence.

Alex.Seu. All things deſire libertie, and man-kinde moſt ſpecially.

Cicero. It is better for a man to kéepe his owne libertie, then to take libertie from another man.

Will conſtrained, ſéeketh euer opportunitie to ſlip off the choller.

Nothing is in the perfect ſtate of ioy, if libertie be away.

The ſumme of all.

Although honour, health, riches, and dignitie,
Be daintie pleaſures that nature doth imbrace,
Yet Libertie as Writers doe teſtifie,
Is the beſt thing that a man can purchaſe:
The poore mans libertie doth plainely deface
The rich in priſon, or bond-ſlaue to riches,
Whoſe liues are waſted in moſt wretched diſtreſſes.

Of

Of Goodneſſe. Cap. VIII.

That thing is to be called good, which includeth in it ſelfe a dignitie that ſauoureth of God & heauen, ſo that thoſe things are onely worthy the name of Goodneſſe, which hath a perpetuitie and ſtedfaſtneſſe of godly ſubſtance. Plato.

As God himſelfe is all Goodneſſe, ſo hee loueth all things that are good, which is Righteouſneſſe and Vertue: and hateth the contrary, Vice and Wickedneſſe.

Thoſe perſons verely may be called good which doe ſo behaue themſelues, and in ſuch wiſe do liue, that their faith, fuertie, charitie, and liberalitie be ſufficiently proued: and that there be not in them any couetouſneſſe, wilfulneſſe, or ſole-hardineſſe, and that in them be great ſtabilitie and conſtancy. Tullius.

It is not onely ſufficient for a perſon to be good, but it is neceſſary that he put from him all things that are reputed euill. Mar. Aur.

It is good right, that they which be good men, and doe well, receiue the honour which they bee worthy to haue: and to them which be good, and already aduanced to honor, they giue ſuch courage, that they endeuour themſelues with all their power to increaſe that opinion of goodneſſe, whereby they were brought to aduancement, which needs muſt be to the honour and benefit of thoſe, by whom they were ſo promoted. Plato.

Many yéeres of a mans life are not to be reckoned, but rather the good and godly workes that he hath done.

Thoſe be a curious kinde of men that will ſéeke to know another mans life, and behauiour, and be

be slow to seeke the amendment of their owne liues.

Hermes. He may be called good, that other men fare the better for his goodnesse.

Iuan. varius. He is to be counted a good man among them that are good, whom neuer man saw to doe any euill workes, nor heard him speak any euill words, nor doe any thing but it was to the comfort of the needy, and profitable to the common-wealth.

Socrates. Thou canst not be perfectly good, if thou hatest thine enemie; what shalt thou then be if thou hatest thy friend?

Let him that is a good man be a louer of all good men, because they be good, and for the goodnesse that is in them, let him haue pleasure in their familiaritie and company: for God shall thereby be praised, and he himselfe well commended, ioyfully comforted, and blessedly rewarded.

Plato. There is no greater delectation and comfort to him that is good, then to be seene in the company of good men.

Plato. Like as a man passing through the Citie and seeking where hee may finde a good Carpenter, or a good Smith, hearkeneth where the most hewing is, or beating with hammers, and there goeth in, supposing to finde that which hee looketh for: euen so, if thou wilt haue a good man, go and seek him out where thou hearest sickness sharpely raigneth, or where iniustice gouerneth, will ruleth, or great power oppresseth, there shalt thou surely finde him that thine heart desireth.

Plato. Aduersitie is sent of God vnto good men, not vniustly nor cruelly, but for a good consideration and louingly, as the doing of a good Father, which with an incomparable charitie desireth the advancement

aduancement of his ſonne to perpetuall honour and dignity, by ſuch manner of exceſſe as moſt aptly ſuyteth his vertue.

Who doubteth but that they are to be accounted good men, which in aduerſity be patient, and dealeth vprightly both in word and deede with all men. Boetius.

The greateſt goodneſſe of all goodneſſe is, when tyrants are put vnder by vertues acquited, or to finde remedy againſt accuſtomed vices, with good inclinations. Mar.Aur.

If thou intendeſt to doe any good, tarry not till to morrow: for thou knoweſt not what may chance thee this night. Pithagor.

The goods of the ſoule, are the principal goods.

Nothing is to be counted good, that may be taken away. Pithagor.

Friendſhip is the chiefeſt good thing in a City or Countrey. Ariſtotle.

Good men reioyce, that not onely they, but all others be cleare of ſuch mischiefes as be put vpon them. Socrates.

Men ought to doe well to good people, and to chaſtiſe the wicked by rigor. Ariſtotle.

In good things behold the mercies of God: and apply them aptly to thy ſelfe. And in all euill things and plagues behold his iudgements, through the which thou mayeſt learne and feare to offend him.

Doe not what thou wouldeſt, but what thou ſhouldeſt.

There is nothing ſo well done of them that be good, but forth-with it ſhall be counterfayted of them that be euill. Mar.Aur.

The tongue is both good and euill to a man.

The

Pithagor. The hearts of good people are the Caſtle of their ſecrets.

Socrates. He that doth good, is better then the good which he doth: and he that doth euill, is worſe then the euill that hée doth.

Legmon. A good thing the further and the more largely or appertly it is knowne, the further the vertue thereof ſpreadeth and roteth it ſelfe in mens hearts and remembrance.

If thou doeſt good to the euill, it ſhall happen to thée, as it doth to them that fède another mans dog, which barketh as well at his fèder, as at an other ſtranger.

Mar.Aur. If good men be diligent to ſéeke others that be good, no leſſe ought they to hide themſelues from them that be euill: for a godly man with one finger hath power ouer all them that be vertuous, but to withſtand one euill perſon, he hath néed of hands, fèet, and friends.

A good rich man may ſeldome be found.

He that is mighty, is not by and by good, but hé that is good, is immediately mighty.

It is the part of a good honeſt man to forget diſhoneſt things, which to remember is a point of euill.

Plutarch. It is better for a man to amend himſelfe by following the good example of his predeceſſours, then to make his ſucceſſours waxe worſe by following his vnthrifty vicious liuing.

Cicero. The greateſt fault in a man that is good, is to approue euil rather then good, and the greateſt euill in an euill man, is to condemne good for euill.

Mar.Aur. The euill man is alwayes deſired for his wickedneſſe to be dead: but the good meriteth alwayes to haue his death bewayled.

The

The goodneſſe that commeth of an ignorant man, is like hearbs growing vpon a dunghill. Hermes.

That man ſeemeth good that is meeke and gentle of condition, ſoft in words, and reſtfull in perſon, and gracious in his conuerſation. Mar.Aur.

Vertuous and well-beloued perſons, loue honeſty and ſhamefaſtneſſe at all times, and in all places. Diogenes.

There is nothing ſo good, nor ſo well beloued, but courſe of time cauſeth vs to leaue it, to diſpraiſe and abhorre it, and finally to be weary of it.

Good men be called to ioy, and euill men bée drawne to paine.

The ſumme of all.

All goodneſſe is giuen vs from God aboue,
The author of vertue, grace, and good gouernance,
Whoſe loue and liuely light ſhould euer moue
Mankinde, by good life, his glory to aduance:
The goodneſſe of God is of long continuance.
And thoſe that be wiſe men and learned will ſay,
Nothing is good, that may be taken away.

Of Praiſe and Diſpraiſe. Chap. IX.

Apply thy ſelfe ſo now in vertue, that in time to come thou mayeſt therefore be praiſed. Plato.

It is meere wickednelle, to ſeeke praiſe by counterfayted vertue. Diogenes.

Challenge not to thy ſelfe the Praiſe of other mens inuentions.

In all thy doings ſeeke chiefly the Praiſe of God.

When

Chriſoſt. When God is bleſſed, and when thankes and prayſes be giuen vnto him of men, then the more plentifull bleſſings are giuen of him, euen for their ſakes by whom hee is bleſſed: for hee that bleſſeth God, maketh him debtor of a greater bleſſing.

Mar. Aur. He is greatly to be prayſed that leadeth an vncorrupt life, that loueth and feareth God, that is friendly to his friend, fauourable to his enemy, temperate in his words, and reſtfull in his perſon.

Prayſe nothing that is not commendable, nor diſprayſe ought that is prayſe worthy.

Prayſe honeſt and good things.

Prayſe not the vnworthy, becauſe of his vaine riches.

Prayſe a man for that which may neither be giuen him, or taken from him, which is not his faire houſe, nor his goodly garments, nor his great houſhold, but his vertue, wit, and perfect reaſon.

Prayſe little, but diſprayſe leſſe.

Hee that to his noble linage addeth vertue and good conditions, is highly to be prayſed.

Anachar. The good workes of old and ancient perſons are to be prayſed, rather then their white hayres: for honour and prayſe ought to be giuen for the good life, and not for the white head.

If thou wilt prayſe any man becauſe hee is a Gentleman, prayſe his Parents alſo. If thou wilt prayſe him for his riches, that appertaineth to fortune. If thou prayſe him for his ſtrength, remember that ſickneſſe will make him weake. If thou prayſe him for his ſwiftneſſe of foote, remember that age will take it away. If for his beauty, it will ſoone alſo vaniſh away: but if thou wilt praiſe him for his manners, wiſedome, and learning, that

is

is his owne, and neyther commeth by heritage, neyther altereth with fortune, nor is changed by age, but is alwayes one with him.

Doe not such things thy selfe, as thou woul- Pithagor.
dest dispraise in another.

He that praiseth himselfe, & dispraiseth others, Protogeus.
is not worthy praise.

In the multitude of men, there are few to be Mar. Aur.
praised, and many to be dispraysed.

Nothing disprayseth a man so much as his owne prayſing, specially when he boasteth of his owne good dédes.

To be prayed of euill men, is as euill as to be praised for euill doing.

If a man praise thee, remember to be thine Cato.
owne Iudge.

We must beware wé open not our eares to Tullius.
such as praise vs falsely, nor suffer our selues to be flattered.

None be in so much danger of Flatterers as the Prince, noble men, and such as be in authority.

The cluster of flatterers walke in the Court. Ouid.

If it were as painefull a thing for men to praise honest things as it is to doe them, then should they be as little prayed as followed.

If thou wilt dispraise him whom thou hatest, shew not that thou art his enemy.

It is a poynt of flattery, to praise a man to his Seneca.
face.

Unmeasurable laud and praise is to be repraued. Diogenes.

All things that are good, hath euer the prehemi- nence in praise and comparison.

It is sufficient to praise and exalt a childe, séeing his honest towardnesse, disposition or aptnes well proued by such things as be taught him.

Pride

Pride is cause of hatred, and cloath of Dispraise.

Aristotle. As they which giue willingly séeme to haue but little themselues: euen so they which praise other folks slenderly, séeme to desire to be praysed themselues.

Plutarch. Like as the famished for lacke of other meate, are faine sometime to eate their owne flesh: so many that are vaine-glorious are forced to praise themselues because no man will else.

Hermes. As the shadow followeth the body, so praise followeth vertue. And as the shadow goeth sometimes before, and sometimes behind, so doth praise also to vertue: but the later that it commeth, the greater it is, and the more of value.

Isocrates. Praise no man before death, for death is the discouerer of all his works. Like iudgeth vndirectly of death.

The summe of all.

So vertuously endeauour thy selfe to liue,
That men euen worthily thy life may commend:
Counterfaite not vertue for men will it repriue,
And praise thee for thy profit, if rightly thou intend.
Both Praise and Dispraise on our liuing doth depend.
And as after the body there followeth a shadow,
Euen so after Vertue, praise doth also follow.

THE

THE SIXT BOOKE:

Of the ſeauen cardinall Vertues, following in their order, againſt the ſeauen capitall Vices; commonly called the ſeauen deadly ſinnes.

Cap. I.

Of Humilitie and Gentleneſſe.

HUmilitie for her excellencie ſhould be the ſiſter of true nobilitie.

God hath moſt reſpect vnto them that with humbleneſſe of heart, caſt themſelues lowly before the preſence of his maieſtie.

Like as the lowlineſſe of heart maketh a man highly in fauour with God: euen ſo meekeneſſe of words maketh him to ſincke into the hearts of men. Propertius.

The vertue of humilitie encourageth to attaine truely the law of God: and maketh apt and meete veſſels to receiue the ſpirit of God.

Nature giueth vnto age eſtimation and authoritie: but meekeneſſe of heart is the glory both of youth and age, and giueth vnto them both dignitie and honour. Pontanus.

That man is worthily counted happy, which the higher that fortune hath aduanced him in ſubſtance and dignitie: ſo much the more lowly he vaileth his courage. Seneca.

Gregory. He that doth gather vertues together (for eſtimation and comelineſſe) without the vertue of humilitie, doth as he that openly beareth fine pouder in a rough and boyſterous winde.

Alex. Seu. Gentleneſſe and affabilitie are worthy vertues; that cauſeth men to be heartely and deerely beloued.

Nothing ſurely more entirely and faſtly ioyneth the hearts of ſubiects to their prince or ſouereigne then mercie, affability, and gentleneſſe.

Cicero. Among many vertues belonging vnto Princes, none is ſo proper vnto them, or ſo honourable and princely, as timely to helpe ſupplants, to comfort the afflicted, to encourage them, and to deliuer men from danger in their diſtreſſe.

Nothing breedeth ſo great deformitie in a Prince, as to ioyne vnto his high eſtate and authoritie, the noyſome bitterneſſe of his hard and euill tempered nature.

They doe ſeeme indeed well to inſtruct and aduertiſe vs, which giue this admoniſhment vnto vs: that is to ſay, the higher we be in authoritie, ſo much the more gentle and lowly we ſhould behaue our ſelues: for nothing is more ſeemely or commendable to a Prince or a noble man, then vertue, gentleneſſe, meekeneſſe, and humility.

Cruelty and gentleneſſe be two contraries: the one is of all men hated, and the other beloued: for cruelty is in an enemie mercileſſe vnto the mild nature of man. Men are not in anything more like vnto God, then in gentleneſſe and humility, which moſt playnely conſiſteth, in doing good one to another.

Liue gently with thine vnderlings, as thou wouldeſt thy betters ſhould liue with thee, and doe

to all men as thou wouldeſt be done by. Seneca.

Worſhip gentleneſſe, and hate cruelty.

If thou wilt correct any man, doe it rather with gentleneſſe, then with violent extremity. Uſe meaſure in all things.

Thinke not thy ſelfe to be that which thou art not: nor deſire to ſéeme greater then thou art in déede.

Be gentle and louing to euery body, flatter none, be familiar with few, be indifferent and equall towards euery man, be ſlow to wrath, and ſwift to mercy and pitty.

Iuuarice is the thing, that taketh away the name of gentleneſſe. Ariſtotle.

The gentle and lowly perſon, cannot be hated. Alex. Seu.

The gentleman gently intreated, is content to doe all things, but the vile natured man familiarly vſed, grudgeth at all things.

Giue place to thy betters, and to thy elders. Be not high minded. Pleaſe euery body. Be ſeruiceable to euery body. Doe not that to another, which thou thy ſelfe hateſt. Get by perſwaſion, and not by violence. Hate violence. Be gentle in thy behauiour, and familiar in communication.

It belongeth to gentleneſſe to ſalute gladly them that we méete: and to familiarity, to talke with them gently and friendly.

It ſéemeth to be vncomely and great vngentleneſſe, a man to be vnthankefull.

It is due to render deſerued thankes.

Humanity and gentleneſſe will rather of a friend hope the beſt, then fore-thinke the worſt.

If thou deſire that thy friends loue may continue, be courteous and gentle towards him, both

in ſpéch be and alſo in manners: forbeare him in his anger, reproue him gently in his errour, and comfort him in his aduerſity.

Like as pride ſlayeth loue, prouoketh diſdaine, kindleth malice, confoundeth iuſtice, and ſubuerteth weales publike, euen ſo gentleneſſe, affabilitie or humbleneſſe, doe ſtirre vp affection, augment beneuolence, increaſe charity, ſupport equitie, and preſerue moſt ſurely Countries and Cities.

The ſumme of all.

Humbleneſſe and affability are two worthy vertues,
That moſt happily purchaſe friendſhip and fauour;
Yea, euen Princes, and Rulers, that theſe vertues doe vſe,
Cauſe ſubiects to obey them, and giue them due honour.
Hate cruelty, be lowly, and of gentle behauiour:
For as Pride ſlayeth loue, and ingendreth all wickedneſſe.
So Loue liuely flouriſheth by the meanes of humbleneſſe.

Of Loue and Charity: Two mentall Vertues. Cap. II.

COnſtant loue is a principall vertue.

Hermes. Without loue no vertue may be perfect.

Plato. He that lacketh loue, ought not to be regarded.

Seneca. It is not poſſible to doe any thing well without loue.

Propertius True loue is that which is not idle, but worketh to ſerue him whom he loueth.

Socrates. Loue all men, and be in ſubiection to all lawes, but aboue all things loue and obey God.

The greateſt argument of godly loue, is to loue

loue that which God willeth: and not to loue that which God loueth not.

The true louer of God (which is properly the charitable person) is vnder no rule, but he is Lord aboue all inuentions, all precepts, and all commandements, that God hath giuen to man: For charity hath no bond. Alex. Seu.

He erreth in mine opinion, that preferreth feare before loue: without the which (witnesse Socrates) nothing either with God or with man, may long indure or abide. Socrates.

We are bound to loue, maintaine, and preserue, the common attonement and fellowship of all mankinde. Tullius.

The nature of fauour and grace, is farthest off of all things from selfe-loue, seeking nothing lesse then her owne commodity, but rather respecting the commodity of others.

None of vs loueth God, that enforceth to will any thing contrary to Gods will. He perfectly loueth not God, that doth any thing without God. He perfectly loueth not God, that thinketh any thing besides God. The perfect loue of God, cannot stand with any care or study for this life. The perfect loue of God abideth not the coupling with any other loue. The perfect loue of God knoweth none affection to kindred, it knoweth no difference betweene poore and rich, it knoweth not what meaneth mine and thine, it cannot diuide a foe from a friend: for hee that truly and perfectly loueth God, must loue God alone, nothing besides God, nor with God, but loue all indifferently in God, and for God. Pacuuius.

There are two kindes of loue, the one naturall, and the other heauenly.

The good louer loueth his ſoule better then his body.

The euill louer loueth his body, & not his ſoule.

Pithagoras A man of feeble courage annoyeth himſelfe lightly with that which he loueth.

Homer. To be louing to him that hurteth vs, is the moſt acceptable thing in the ſight of God that a man may doe. Thou ſhalt be beloued of God, if thou follow him in this point: In deſiring to doe good to all men, and to hurt no body.

Mar. Aur. There is true loue, where be two bodies ſeparate, and but one heart together.

Loue is payed with loue.

Pithagor. Small ſubſtance increaſeth where concord raigneth: by diſcord, great things are ſcattered, and come to naught.

Of loue mixed with mockery, followeth the fruit of infamy.

There be flue wayes noted of louing one another, of the which number one way is prayſed, three be vtterly diſprayſed, & one neither prayſed, nor diſprayſed. Firſt a man may loue his neighbour for Gods ſake, as euery good vertuous man loueth euery man. Secondly, a man may loue his neighbour for naturall affection, becauſe he is his ſon, his brother, or kinſman. Thirdly, he may loue for vaine-glory, as if hee looked of his neighbour to be worſhipped, or aduanced to honour. Fourthly, a man may loue for couetouſneſſe, as when hee cherifheth and flattereth a rich man for his goods, or when he maketh much of them that haue done him pleaſures, or may doe. Fiftly, and laſtly, he may loue for his ſenſuall luſt & appetite, as when he loueth for delicate fare, or elſe when his minde fooliſhly runneth and doteth vpon women,

women. The first way to loue his neighbour for the loue that hee beareth to God, is onely worthy to be praised. The second way, naturally deserueth neyther praise nor dispraise. The third, the fourth, and the fift, to loue for glory, aduantage, or pleasure, all these be vtterly naught.

Likenesse of manners maketh stedfast & perfect.

Of all things, the newest is best, saue of loue and friendship: which the elder that it waxeth, is euer the better. Seneca.

Too much selfe-loue is cause of all euill.

Repentance is the end of filthy loue.

Lewd loue is the businesse of loyterers.

Loue cannot be mingled with feare.

There is nothing so dark, but that loue espieth.

Loue leaueth no danger vnattempted.

It is not possible for a seruant to be diligent that loueth not his maister.

Hee that hath a whole and cleare heart, without infoycing, vttereth louing words: hee that hath an euill heart, alwayes ouercommeth others with words of malice. Mar. Aur.

That person that is entirely beloued, causeth euer great griefe at his death.

The loue of a fole is more noysome then pleasant. Socrates.

As one bird loueth another, and one beast another, and one wise man another: so one fole loueth another. Mar. Aur.

Loue peace, maintaine concord, be mercifull to the penitent, despise not thine vnderling.

Haunt not too much thy friends Houses, for that engendreth no great loue: nor be not long from thence, for that engendreth hate, but vse a meane in all things. Aristippus

Loue betweene neighbours ſuffereth to be mitigated with water: but it is requiſite that the loue of the Prince and the people be perfect and pure.

Ariſtotle. It is better for a man to loue good-fellowſhip then money.

There is no perfect loue, where is no equalitie betweene louers.

Mar. Aur. Loue in young bloud, in the ſpring time and flowriſhing youth, it is a poyſon that forthwith ſpreadeth into euery veyne: it is an hearbe that by and by entreth the entrails: a ſwounding that incontinently mortifieth all the members: and a peſtilence that aſſaileth the hart, and finally, it maketh an end of all vertues.

Plato. As in euery place Iuie findeth ſomewhat to cleaue to, ſo loue is very ſeldome without a ſubiect.

Mar. Aur. The great voyce outward, is a ſigne of little loue inward: and the great inward loue kéepeth ſilence outward.

The old lecherous louer is a Léeke, with a white head and a gréene taile.

Hermes. Like as the fire waſteth the fire-brand, ſo doth ſcornefulneſſe waſt loue betweene friends.

Better are the ſtripes of him that faithfully loueth, then the deceitfull kiſſes of him that hateth.

This is the iuſt ordinance of God, that he that loueth ſhall haue an end, and it that is beloued ſhal take an end, and the time that we are in ſhall alſo end: then it is reaſon that the loue wherewith we doe loue ſhould end likewiſe.

Hermes. What charitie is. Charitie is a good & gracious effect of the ſoule, whereby mans heart hath no fancy to eſtéeme, value, or ponder any thing in this wide world beſide

beſide or before the care and ſtudy to know God.

God, as hee himſelfe is all Charitie and Loue, and the onely beginning of all goodneſſe, ſo there floweth freely from him, as from the onely fountaine of his grace into the heart of man (the inſtrument of all grace) all good motions to worke well, and that freely, louingly, and of good-will, by the power and freedome of his ſpirit, without reſpecting of merit thereby, or iuſtification, but reuerently (with all toyfulneſſe) tendering and ſeeking the only glory of him, by whom (through grace) hee is ſo freely and mercifully iuſtified, made righteous, and ſaued.

Charitie is the childe of Faith. Chriſoſt.

Good workes make not a man iuſtified or righteous: but a man being once iuſtified, doth good workes. Auguſtin.

No deſerts of men can haue place before the grace of God.

Charitie is not like one vertue, but is ſuch a thing, that by many degrees of diuers vertues it muſt be gotten, as the finall concluſion of all labour and trauaile in vertue.

All Charitie is Loue, but it is not true that all Loue is Charitie.

Charitie maketh men to forſake ſinne, and imbrace vertue.

Charitie is the whole perfection of a good man.

Charitie maketh a man abſolute and perfect in vertues. Plato.

The filthy effects of bribery, hindereth greatly the worke of Charitie.

As couetouſneſſe, bribery, and extortion, are neuer contented, but needy: ſo charitable liberalitie is euermore bleſſed with plenty.

By

By our Charitie with God, wee learne what is our duetie towards man.

August. The two wings wherewith a man flyeth vnto God be these: if thou forgiuest him that hath offended thee, and dost helpe him that hath neede of thee.

How can Charitie to man stand, when Charitie to God (which is obedience to his will) is ouerthrowne?

Sixe things here following are specially to be noted, that in what man soeuer any of them doe raign, there abideth not in him any spark of Gods Charitie: First, looke vpon the vnmercifull and cursed man, that being voyd of pitty cannot forgiue, but still boyleth in his appetite to be auenged. Secondly, looke vpon the enuious stomache, how he without rest fretteth in coueting the sight of his hurt whom hée so cruelly spighteth. Thirdly, looke vpon the insatiable Glutton (without godly regard) hee beastly prouideth his belly chéere. Fourthly, looke vpon the filthy Lecher, how busie hee is to compasse his vngratious thoughts. Fiftly, looke vpon the wretched Couetous man, how without reason and good order, hé continually scrapeth, and beateth his braine to gather gaines. Finally, looke vpon the Ambitious and hautie hearted fellow, how busily hé bestirreth him to get promotion and worship. These kinde of men, through their vaine and corrupt fantasies (not possessed with the grace and Charitie of God) be no lesse grédy to satisfie these their vnsatiable desires, then the hungry and thirstie bodies (through naturall necessitie) séeke to be refreshed.

Whosoeuer féeleth in his heart any power or title

title of hatred or enuy, for any manner of cause a-gainst any man, that person may be well assured that he is not in Charity with God.

Charity is a word much vsed with euery man and woman, but not so well perceiued, as it is commonly spoken.

Like as fire is an instrument, without which few workes can be finished, so without Charity nothing may be well done, and honestly. Plutarch.

Like as God, and the Children of God are alwayes knowne to be all one in Charity, mercy, pitty, patience, long-suffering, wishing welfare, health, and life to euery man: so the Diuell, and the children of the Diuell are knowne to be alwayes one, by their enuy, spight, and malignity, by their cruelty, tyranny, impatiency, swift reuengement, oppression, impouerishing, and spoyling, hinderers of health, and very murtherers.

The summe of all.

In this life, of Loue there are two kindes,
That draweth men to ioy and paine:
On filthy Loue some set their mindes,
And godly Loue some men retaine,
The wicked doe count such Loue but vaine:
But Gods heauenly Loue and Charity,
Purchaseth th' euerlasting felicity.

Of

Of Patience: a mentall Vertue. Cap. III.

Patience is a noble vertue, appertaining as well to inward as to exteriour gouernance, and is the vanquiſher of iniuries, the ſure defence againſt all the effects and paſſions of the ſoule, retaining alwayes glad ſemblance in aduerſity and dolor.

How to obtaine Patience. The meanes to obtaine Patience, is by two things principally: a direct and vpright conſcience, a true and conſtant opinion in the eſtimation of goodneſſe, which ſeldome commeth onely of nature, except it be wonderfull excellent, but by the diligent ſtudy of very Philoſophy (not that which is ſophiſticate, and conſiſteth in ſophiſmes) nature is thereto prepared and holpen.

Socrates. Patience and good beliefe in God, maketh a man victorious.

He is perfectly patient, which in his fury can ſubdue his owne affections.

Ambroſe. Better is hée that contemneth iniury, then hée that ſorroweth: for he that contemneth it as hée nothing felt it, paſſeth not of it: but hée that is ſorrowfull, is therewith tormented, as though hée felt it.

Epictetus. Suſtaine, abſtaine: ſuſtaine, and beare aduerſity, and abſtaine from all euill and filthy pleaſures and paſtimes.

Mar. Aur. It is oftentimes ſéene that it cannot faile in a man that can ſuffer and hath patience, to haue vertue and force.

He is worthy to be called courageous, ſtrong, and ſtout, who doth not onely with Patience ſuffer iniuries, rebukes, and diſpleaſures done vnto him,

him, but alſo doth good againſt thoſe euils.

One of the vertues that a wiſe man ought to haue, (wherein he ſhall be knowne as wiſe) is that he can ſuffer well: for a man that can ſuffer well, was euer wiſe and well mannered.

Hee that is patient and ſober, ſhall neuer repent him.

Be patient in tribulation, and giue no man cauſe to ſpeake euill of thee. Hermes.

Let not thy heart faile thee, although Fortune turneth her face a while from thee: but patiently beare the time: for merry euen-tides oftentimes follow carefull mornings.

Receiue patiently the words of correction, although they ſeeme grieuous. Hermes.

In ſuffering afflictions, Patience is made ſtrong.

Patience and perſeuerance are two proper notes: whereby Gods children are truly knowne from hypocrites, counterfaites, and diſſemblers.

By patience wee are rendred vnto God, and approued of among men.

Humility, Patience, and faire ſpeech, are the paſſers of wrath and anger.

The trauailes that come of neceſſity, ought with good courage to be endured. Mar Aur.

Be conſtant and patient in aduerſity, and in proſperity wary and lowly.

The beſt way for a man to be auenged, is to condemne iniury and rebuke, and to liue with ſuch honeſty and good behauiour, that the doer ſhall at the laſt be thereof aſhamed, or at the leaſt loſe the fruit of his malice, that is to ſay, ſhall not reioyce and haue glory of thy hinderance and damage. Mar. Aur.

Euen

Euen as yron, except it be often ſcoured, will ſone corrupt and waxe ruſty: ſo except the vnkull heart of man, and his fleſh, be often ſcoured with the whetſtone of aduerſity, they will ſone corrupt, and ouergrow with the ruſt of all filthineſſe and ſinne.

The ſumme of all.

Patience is a Vertue both noble and neceſſary,
Appertaining to the inward and exterior gouernance:
Patience is a vanquiſher of approued iniury;
A ſure rocke of defence againſt all diſturbance.
This Vertue therefore to obtaine, giue diligent attendance.
By two things thou ſhalt learne it, to thy comfort in diſtreſſe,
An vpright conſcience, and conſtant eſteeming of goodneſſe.

Of Diligence, Agility, or Quickneſſe. Cap. IIII.

Seneca. Diligence quickly diſpatcheth all things.

Ariſtotle. He that diligently attendeth to his buſineſſe, can neuer repent him, but bringeth all his workes to a perfect and good concluſion.

Diligence and carefulneſſe are the keyes of certainty.

Hermes. Diligent purueyance is great ſurety.

Cicero. There is nothing ſo fearefull vnto wiſe and circumſpect men, but by diligence it may be foreſeene, and happily brought to paſſe: neither is there any euill, but that it muſt readily fall vpon thoſe which be vndiligent, careleſſe, and ſluggiſh.

Cicero. God which is immortall, doth (as it were) ſell all things vnto vs for our labour and trauaile.

They which will come to an happy eſtate, muſt diligently labour in this world.

A thousand euils do afflict daily that man, which Salust.
hath to himselfe an idle and an vnprofitable care-
lesse.

There was neuer any man that obtayned re-
nowne by his careleſſe sluggishnesse.

Diligent labour preuayleth mightely: yea, it Virgil.
ouercommeth all things.

Those studies which séeme laborsome in youth-
full yéeres, are made right pleasant rests vnto olde
age.

By the deceitfull poyson of sloath, vertue bée-
ing ouercome, it yéeldeth to the breach of confusi-
on, and falleth on a sodaine to vtter decay.

We know that there is nothing so easie but it Terence.
will séeme hard, if it be not with chearefulnesse ta-
ken in hand.

Nothing vnto man is so hard, but by diligence
it may easily be found out.

If by diligence thou shalt bring any noble thing Virgil.
to passe: thy labor shall soone be ouer-past and gone,
but thy glory shall still remayne: and if at pleasure
thou accomplish any vile act, the remembrance
doubtlesse of the villany shall still remaine, euen
when thy pleasure is farre past and gone.

The waking eye, and well occupied hand, attai-
neth of right vnto many great things.

There is nothing so good to make a Horse fat Diogenes.
as the eye of his Maister, neyther is there ought
better to make Land fertile, then the steps of the
owner, that is to say, the Maisters diligence.

By danger, dread, and doubtfulnesse, diligence Demosth.
is greatly hindered.

It oftentimes happeneth, that they which be Alex. Seu.
slacke and vndiligent in doing their duties at the
beginning, after that they haue béene admonished
thereof

thereof, eyther by their friends, or by the goodneſſe of their owne proper wits, they haue beene induſtrious and very diligent. Contrariwiſe, others which at the firſt haue beene quicke, with a marueilous dexteritie and promptneſſe, they haue afterwards by little and little relented: yea, and hauing gathered together (as diuers haue) good eſtimation and abundance of ſubſtance, haue withdrawne themſelues from painefull affaires, and at the laſt, be to no man, but onely to themſelues, profitable.

Pittachus. Nothing ſhall cauſe a man more diligently to do his dutie, then to thinke what he would require of him that is inferiour to him.

Muſonius. He that is diligent ſhall enioy the profit of his labour and diligence.

The ſumme of all.

Diligence is a quickneſſe and liuelineſſe of minde,
Whereby all things are finiſhed moſt aptly:
Diligence doth alwayes this commoditie finde,
It neuer repenteth but endeth moſt gladly.
Carefull diligence is the key of certaintie,
And if with diligence men doe their buſineſſe,
What reward ſhall follow the end will expreſſe.

Of Liberalitie. Cap. V.

Ariſtotle. Liberalitie is as well a meaſure in giuing as in taking of money and goods.

Liberalitie is not in the multitude or quantitie of that which is giuen, but in the habit or faſhion of the giuer.

It is Liberalitie to giue according to a mans abilitie.

That

That is not to be approued Liberality, wherein is any mixture of auarice or rapine, for it is not properly liberality to exact vniustly, or by violence or craft to take goods from particular persons & distribute them to a multitude: or to take from many vniustly, and enrich therewith one person or a few: for the true precept concerning benefits or rewards is, to take good heede that he contend not against equity, nor that he vphold any iniury. Tullius.

There be two fountaines which doe approue liberality, that is, a sure iudgement and an honest fauour. Valerius Max.

He onely is liberall, which distributeth accor- ding to his substance, and where it is expedient. Aristotle.

Liberality taketh the name of the substance of the person from whence it proceedeth. For it resteth not in the qualitie or quantitie of things that be giuen, but in the naturall disposition of the giuer.

Wonderfully is the loue of the multitude stir- red with the fame and opinion of liberality, bountifulnesse, iustice, and faithfulnesse, and of all those vertues which appertaine to the mildnesse of manners, and gentlenesse. Tullius.

It should seeme that as man being the most pre- tious and goodly creature of all others vpon the whole earth, & so in large manner wonderfully endewed with diuine grace from the high God aboue, should in such wise most earnestly regard his estate and creation, that not only (as a Lord ouer them) to haue and inioy the pleasures of them (for his sufficient and needfull purpose) but also most louingly with all diligence to see to the reliefe and comfort of those that by creation are like vnto himselfe. Theophr.

Ariſtotle. Liberality in a Noble-man, is to be commended, although ſomewhat it exceed the termes of meaſure. And if it be well and duely employed, it requireth perpetuall honour to the giuer, and much fruit and ſingular commoditie thereby encreaſeth. For where vertuous and honeſt men be aduanced and well rewarded, it ſtirreth the courages of them that haue any ſparke of vertue, to encreaſe therein with all their force and endeauour: Wherefore next to the helping and releeuing of a communaltie, the moſt part of liberalitie is to be employed on men of vertue and good qualities: wherein is to be required a good election and iudgement, that for hope of reward or fauour (vnder the cloake of vertue) be not bid the moſt mortall poyſon of flattery. Liberality which is vpon flatterers employed, is not onely periſhed, but alſo ſpilled and deuoured.

Seneca. He is liberall that delighteth more in good renowne then in money.

Socrates. A liberall man cannot be enuious.

He that is liberall cannot liue amiſſe.

Giue liberally for thy profit.

As liberality maketh friends of enemies: ſo pride maketh enemies of friends.

They that be liberall, doe with-hold or hide nothing from them whom they loue: whereby loue increaſeth, and friendſhip alſo is made perpetuall and ſtable.

Hermes. He that is liberall neglecteth not his goods, nor giueth it to all men, but vſeth it ſo, as he may continually help others, and giueth when, and where, and on whom it ought beſt to be imployed.

Tullius. Liberality and beneficence be of ſuch affinitie, that the one may neuer from the other be ſeparate, for

for the employment of money is not liberality, if it be not for a good end or purpose. Beneficence is neuer taken but in the better part, and is taken out of vertue, where liberality commeth out of the coffer.

Liberality causeth men to be greatly maruailed at. Alex. Seu.

A liberall heart is cause of benevolence, although sometime perchance power lacketh. Tullius.

That same liberality that standeth in trauell and diligence, is both most honest, and also spreadeth farthest, and is able to profit most.

It is the greatest part of Godlinesse, to knowledge the liberality of Gods goodnesse towards vs: and to giue daily prayses vnto him, from whence all things are yelded to our reliefes. Pacuuius.

The summe of all.

Liberality is a certaine measure,
That springeth of fauour, friendship, and amity;
In giuing or receiuing land or treasure,
After a mans substance or ability:
But chiefly in comforting the poore and needy,
For that is liberality in very deede,
To helpe the poore miserable in time of neede.

Of Temperance and Moderation. Cap. VI.

TEmperance is a noble vertue, and chiefly appertaineth to the honourable estate of mankinde, whereby the Princely gouernour, Reason, (which raigneth as a King in man) is knowne to beare swaye in man: whereby is happily tempered all his doings, and thereby differeth from the effect of beasts. Photion.

Temperance is enemy to lust, and lust is a wasting seruant vnto bodily pleasure.

Boëtius. Temperance calleth a man backe from all grosse affects and carnall appetites, and letteth him not excéede neither in foolish reioycing, nor in vngodly sorrowing.

Cicero. Temperance is the pacifier of all tumults.

Isocrates. Grosse affections and lusts, are either vtterly to be refused, or else with moderation to be vsed.

Plutarch. He is to be called a temperate and moderate person, which not onely hath power ouer his wanton and corrupt affects, but so endeauours also himselfe, that in his Countrey he is chargeable to no man, to no man cruell or grieuous, neither to any man dangerous.

For hee is tempered with the light of the heauenly grace, he is of nature familiar and gentle: he is easie to men that will come and speake with him: whose house is vnlocked, not shut, but open to all men, where euery man, as it were in tempests and stormes, may repaire for their relieuement and succour.

Anaxag. Youth vntemperate and full of carnall affections, quickly turneth the body into age, to be full of infirmities, foule and feéble.

Cicero. When the vnbridled carkasse or fraile flesh of man is not well tempered or discréetly ruled, but ouermuch cherished, set at liberty, and pampered, then is the soule the lesse regarded or looked vpon, but abideth in most deformed state and miserable. And the more delicately the body is handled, the more stubbornely it wrastleth against the minde, and doth cast it off, euen as a horse too well cherished, vseth oft to cast his rider. The heauy burthen of the body sore oppresseth the minde.

The

Hée cannot commend temperance, which thinketh that the chiefe good thing consisteth in pleasure, for temperance is thereto enemy.

As temperance doth mittigate all grosse appetites, and causeth them to be obedient to reason, and doth preserue the iudgement of the minde, so temperance is thereto an enemy, for it greatly troubleth and inflameth much the minde. Cicero.

If thou wouldest consider the excellency of mans nature, and the dignity thereof, thou shouldest well perceiue how foule and dishonest a thing it is to be enclined vnto Lechery, immoderate eating and drinking, and to liue lewsly and wantonly: and contrarily, how honest, faire, and commendable a thing it is, to liue continently, temperately, sadly, and soberly. Tullius.

He is worthy to be called a temperate and moderate person, which firmely gouerneth and bridleth (through reason) the vice of sensuality, and all other grosse affections of the minde. Thucid.

The summe of all.

Of all noble vertues that God giueth to man,
And (whereby as reasonable) he is knowne from beasts;
Temperance is of force, apprehend it who can,
To bridle grosse effects, which the wise detests:
It preserueth excesse at banquets, and at feasts,
It offereth also to a contented minde,
To take with thankfulnesse such as it doth finde.

Of Chaſtity. Cap. VII.

Propertius Chaſtity, purity of life, continency, or refuſing the corrupt pleaſures of the fleſh, and of this world, are precious in the ſight of God, and doe poſſeſſe ſuch as keepe their bodies cleane and vndefiled, and in life refraine from all euill.

Chaſtity is the beauty of mans life.

Chaſtity and purity of life conſiſteth either in ſincere virginity, or in faithfull matrimony.

Chriſoſt. Hom. de inuent. cru. The firſt degree of Chaſtity is pure virginity, and the ſecond faithfull matrimony.

Abſtinency and Continency are two forcible vertues againſt Auarice and Lechery, two capitall vices: which being refrained by a noble man that liueth at liberty and without controulement, procureth vnto him (beſides the fauour of God) immortall glory: and that City or Realme hath long proſperity, whoſe Gouernors are not acquainted with theſe vices: For as Valerius maximus ſaith, whereſoeuer this feruent peſtilence of mankinde hath entry, iniury raigneth, reproach and infamy ſpread and deuoure the name of Nobility. Val. max.

Theſilius. That thou maiſt auoid filthy loue, a diſſolute and libidinous life, with other kinde of filthineſſe, embrace that loue which God alloweth, and keepe chaſtity and purity of life, which conſiſteth in ſincere virginity, or in the faithfull ſtate of matrimony.

Apuleius. A chaſte heart (which is onely ſéene and approued of God) is moſt precious and bleſſed in his ſight, and therefore deſerueth of all men ſo farre forth to be well iudged or condemned, as the words vttered from the mouth, the manner of

of outward geſture, the diſagre in eating & drinking, and the order of apparell, ſeemeth to be honeſt, modeſt, temperate, and ſeemely.

A wiſe man when hee is once ſtirred vp to the vnnaturall deſire of wanton and vncleane things, hee will by and by charge himſelfe with the loathſome ſtate of filthineſſe, and will flye (to his power) euen from the very ſecret and inward conſent of them, and much rather from the committed fact.

It muſt needes be a poynt of great continencie and integritie (if it be poſſible for any man) not to be caught with the intiſements of vayne beautie, comelineſſe of body, outward and gay glory, nor with the vaine pleaſures of the World, but to be reſtrayned by the reſpect of iuſtice, equitie, cleanneſſe and chaſtitie: yea, and with the bridle of the feare of God, not to conſent to corrupt concupiſcence, which doth in that ſort deceyue them (ſpecially all carnall men) and blindeth right iudgement in them. Muſonius.

Some men there be whom bodily luſt tickleth not at all, ſuch men ought not by and by to aſcribe that vnto vertue, which is an indifferent thing, for not to lacke bodily luſt, but to ouercome, it is the office of vertue. Socrates.

Neyther ſuffer thy hands to worke, nor thy tongue to ſpeake, nor thine eares to heare, that which is filthy and euill.

Beware of the bayte of wanton women, which are laid out to catch men, for they are great hinderance to him that deſireth wiſedome. Socrates.

Fly from filthineſſe of life.

At thy Table let all things be pure, chaſte, and holy, euen as hee is holy whoſe gifts thou ſhalt there haue in hand.

Caſſidorus. There be ſixe things that preſerueth Chaſtitie, ſoberneſſe in diet, labor, ſharpeneſſe of thinner apparell, brideling the ſenſes, that is to ſay, the fiue wits: alſo, little communication, and that with honeſty, and eſchewing opportunity of the perſon, the place, and the time.

Auguſt. Where neceſſitie is ioyned, or layd vnto chaſtitie, there authority is giuen to lechery, for neyther is ſhée chaſte, which by feare is compelled, neyther is ſhée honeſt, which with néed is obtayned.

Bernard. Chaſtity without charity, is a Lampe without Oyle: take the Oyle away, and the Lampe giueth no light: take away charity, then chaſtity pleaſeth not at all.

Pontanus. That man whoſe minde is wholly dedicated to the vſe of vertue and purity of life, and deſpiſeth the vanities of this ſhort life, moſt certainely preuayleth, and obtayneth ſaluation in the end.

The ſumme of all.

Becauſe fleſh is fraile and procureth filthineſſe,
And worketh with woe the ſoules deformitie,
It behoueth in time to eſchew ſuch wickedneſſe,
And willingly to imbrace the vſe of Chaſtitie,
Handle not, heare not, nor ſpeake that is filthy,
Deteſt from the heart Women light and wanton,
For many by their baits are caught to deſtruction.

THE

The Seaventh Booke.

Cap. I.

An Admonition to auoid all kinde of Vices.

The cauſes of all inconueniences and hurts that may happen to man, are his owne vices: which bringeth him into the hatred both of God and man, yea, and of himſelfe alſo at the length. Wherefore the Philoſophers aboue all things haue euer abhorred them, and by all meanes indeuoured to quench and deſtroy them, both in themſelues and in all others. And although there be ſundry ſorts of vices, ſome naturall, ſome vnnaturall, and ſome againſt nature: I thinke it not needfull to diſtinguiſh them, but becauſe they are all euill, I therefore endeuour to make them all abhorred. Wherefore I haue in this Booke gathered the ſayings of the Philoſophers concerning the vileneſſe and corruption of the moſt part of them: ſhewing what detriment and hurt commeth through them, which I wiſh that all men would diligently note, leſt not beeing warned by other mens harmes, they do (through their owne) teach others to beware.

Of

Of Vice, Sinne and Wickedneſſe. Cap. II.

LIke as Vertue is a garment moſt comely and pꝛectous, whereby the ſoule is garniſhed, to the glozy of the moſt high God: ſo Vice and Wickedneſſe is filthy, abhominable, and vncomely: which coꝛrupteth and deſtroyeth the ſoule, contrary to the will of God.

Mar. Aur. Curſed is the man that knoweth not to be a man, but maketh himſelfe leſſe then a man by his Vice.

Anaxag. The life of that man is wicked, that many bewaileth: and in whoſe death euery man reioyceth.

Protegeus. As there is nothing vpon the earth better then good creatures: ſo there is nothing woꝛſe then vicious and wicked men.

Ariſtotle. They that be daily inclined and vtterly diſpoſed to vice and wickedneſſe, ſhall not at any time increaſe in riches, noꝛ pꝛofit in any ſcience.

All ſuch as foꝛ the multitude of their ſinnes & wickednes are hopeleſſe, and ſuch as haue committed theftes and ſlaughters, with ſuch other like wickednesses: the iuſtice of God, and their owne deſerts damne themſelues vnto euerlaſting death, from the which they ſhall neuer be deliuered.

If thou haſt wickedly ſinned, repent thée ſpeedily, and tarry not till to moꝛrow.

Plato. Woe be to that wicked and ſinnefull man that hath not power to turne from the filthy woꝛkes of fleſhly and vayne pleaſures, which hinder him from the bleſſed eſtate, and kéepe backe his ſoule from the pꝛeſence of God.

Mar. Aur. It is méere wickedneſſe to change oꝛ alter good

good lawes to awake ſtrife, and raiſe noyſes, to abate nobleneſſe, to exalt the vnworthy, to banish innocents, and honour theeues, to loue flatterers, and diſpraiſe them that be vertuous, to embrace delights, and tread vertue vnder foote, to weepe for them that be euill, and laugh them to ſcorne that be good: and finally, they are all wicked that take lightneſſe for their mother, and Vertue for their ſtepmother.

It is very wickedneſſe to ſeeke praiſe by counterfaited Vertue.

Sin, and ſeeke wickedneſſe, where thou know- Hermes.
eſt God is not.

An euill man is neither his owne friend, nor yet any other mans.

It is great corruption vnto the people, to haue Ariſtotle.
a vicious and corrupt Ruler.

Beware of ſin as the ſerpent of the ſoule, which ſpoyleth vs of all our ornaments and ſeemely apparrell in Gods ſight.

Neither ſuffer thy hands to worke, nor thy tongue to ſpeak, nor thine eare to heare that which is euill or wicked.

If thou doſt not intend to doe good, yet at the leaſt refraine from doing euill.

Flye and eſchew thine owne vices, and be not Plato.
curious to ſearch out other mens.

Thinke all things may be ſuffered ſaue filthineſſe and vice.

As wee are ſet in diuers pleaſures by our vice, Mar. Aur.
ſo wee fall hourely into diuers miſeries, and are noted, to our great infamy.

Nothing is euill but that which is coupled with Diogenes.
ſome vice and wickedneſſe.

He that is rooted in ſinne, will not be corrected.

The

Plutarch. The euill which vicious perſons doe in the company of a Prince are reputed his.

Vſe not familiarity with any vicious perſon.

Hermes. Without compariſon he is woꝛſe that fauoureth euill, then he that committeth the euill: foꝛ the one proceedeth of weakeneſſe, and the other of malice.

Rulers and men in authoꝛity ſinne exceedingly, that giue others licenſe to ſinne.

It is hard foꝛ a man hauing licenſe to ſinne, to keepe himſelfe there-from.

Anachar. Sinne plucketh the ſoule from God, whoſe Image the ſoule ſhould beare.

Plato. Through ſinne and wickednelle kingdomes are altered and changed.

Iuuenal. Through ſin Princes are remoued from their royall ſtate and dignity.

What ſin is. Sinne is an act ſtraying from the oꝛder of the end vnto which it ſhould be directed, contrary to the rule either of nature, oꝛ of reaſon, oꝛ of the euerlaſting Law.

Ambroſe. Sin is the breach of Gods Law, and the diſobedience of the heauenly Commandements.

Auguſtine. Sin is either that which is ſpoken, committed, oꝛ couered, contrary to the euerlaſting Law.

Sinne (like an euill tree) hath many branches, as the loue of our ſelues, the loue of pleaſure, of whoꝛedome, dꝛunkenneſſe, and gluttony, the loue of glory, honoꝛ, ambition, and ſuch other vices: and vpon this wicked rabble and ſuch like, craftie Concupiſcence waiteth as a ſeruant at inches, applying each of them the obiects of their kinde. And if it be not obeyed, there muſt alſo needs be ſuffered the rule and gouernment of ſin: foꝛ experience often teacheth that in this reſpect the malice of concupiſcence is great, and therefoꝛe not to be ſpoken.

Concupiſcence.

There

There be three things that cauſe vs to ſinne: *The occaſion of ſinne.*
firſt, ſoolishly to flatter our ſelues, and thinke that God ſeeth not our ſinnes: secondly, to perſwade our ſelues that God careth not for our ſins: thirdly, because we waigh not Gods iuſtice, but reſpect him onely to be mercifull, and will of purpoſe be more ſinfull.

He that is in ſeruitude to ſinne, the ſtrength thereof and the power of Sathan is ſuch, that no vertue or ſtrength of man, no nor the ſtrength of any celeſtiall ſpirits can doe any good, or helpe to make him free: for it is onely the power of the heauenly and moſt mighty Spirit of God, that freely purgeth the hearts of men, and freeth them from the bondage of ſinne and Sathan. *The ſeruitude of ſin.*

The wickednesse of mans life maketh the ſpirit of God dull in the heart of man, that is, not to worke in him according to his diuine nature.

If a man would rightly vnderſtand the high Maieſty and puiſſant ſtate of the great and terrible God: would he not thinke that when he hideth himſelfe in darkneſſe, and doth the deeds of darkneſſe, that he ſhould be neuertheleſſe manifeſt vnto him in all his doing, who is able to perceiue the ſecret of the heart? *A good meane to forſake ſinne.*

Where ſin by authority is duely punished, there the country & people are moſt happy and bleſſed.

Cities are well gouerned when the wicked be puniſhed.

The feeble are defended from the mighty, and the true from the vntrue, by the vertue of Iuſtice: who alſo roteth out the wicked from among the good.

He is a vicious perſon that intendeth onely his owne profit.

If

Xenoph. If thou intendeſt any thing whereof may grow any goodneſſe, deuiſe to proceed with all diligence: but if by thy workes may chance that which is euill, then be as ſwift to conquer thine owne will.

Plato. Thou canſt not alwayes keepe thy ſinne and wickednesſe vnſpyed, though for a ſeaſon it be ſecret and hid: for Truth, the true daughter of God and of Time, hath ſworne to detect ſinne and vice.

Mar. Aur. They that be euill, be alwayes doubly euill, becauſe they beare armour defenſiue to defend their owne euills, and armour offenſiue to aſſayle the good manners of others.

They liue very badly that alwayes begin to liue, foraſmuch as their many beginnings doe make their owne euils ſtill vnperfect.

Hermes. It is better to ſuffer death, then by compulſion to doe that which is euill.

There is but one way to goodneſſe, but the wayes to euill are innumerable.

To be much inquiſitiue about others offences, is a ſigne of an euill diſpoſition.

Mar. Aur. The greateſt euill of all euils is when a man forgetteth that he is a man, putting reaſon vnder foote, ſtraying his hand againſt Vertue, and letting Vice rule the bridle.

What doth it profit thée to haue an expert tongue, a quicke memory, & cleare vnderſtanding, great ſcience, profound eloquence, or a ſweét ſtile, if with theſe graces thou haſt a wicked will.

Socrates. Rulers by vſing victouſneſſe deſtroy not onely themſelues, but all others beſides, that are vnder their gouernance.

Plato. Hée is no good Gouernour that commandeth others to auoide Vices, and will not leaue them himſelfe.

Vertues

Vertues cannot be ſéene in a man, except he firſt put away his vices. Hermes.

As ſome poyſons are ſo contrary by nature that one cureth another, ſo it is likewiſe of deceits and vices. Seneca.

Hee which giueth riches or glory to a wicked man, giueth Wine to him that hath a Feauer. Plutarch.

If they be miſerable which haue cruell Maſters, although they may go from them: how much are they more miſerable that ſerue their Vices as their Maſters, from whom they cannot flye? Virgil.

A thouſand euils doe follow wickedneſſe, but ſpecially that moſt wretched torment and vexation of a guilty conſcience.

Sinne acculeth to eternall death.

An hundred tongues and mouthes as many,
Although I had with eloquence high:
And though my voyce all Iron were
In ſtrength, yet could I not declare
The vice of men, nor yet can tell
What paines therefore they ſuffer in hell.

As the hearts of the wicked are altogether hardened and impenitent, ſo they heape vp diſpleaſure vnto themſelues againſt the day of Wrath, and the terrible appearing of the iuſt iudgement of God.

The match to kindle againſt vs the fierce fire of Gods wrath, is our ſinnes.

The fault committed is of our ſelues, but God is blameleſſe. Cato.

He is a fole that committeth ſinne: hée is wiſe that repenteth him of his ſin, but he is to be counted moſt wiſe that flyeth from the fact of ſinne.

Euery ſinne is conceiued firſt in the heart, and afterward finiſhed in word or fact. Arnobius.

The

The heart of man is defiled and vncleane: and all the ſinnes committed by men proceede from thence, as from a fountaine of all euill and miſchiefe.

Plato. As in euery Pomegranate there is ſome graine rotten: ſo there is no man but hath ſome euill condition.

Socrates. As a man appeareth more in a miſt then in cleere weather, ſo appeareth his vice more when hee is angry, then when he is at quiet.

Hermes. As to the good their goodneſſe is a reward: ſo to the wicked their wickedneſſe is a puniſhment.

Plato. Like as the fire which feedeth vpon corrupt things, deſpiſeth the ſweet and pure hearbes: ſo wickednes doth follow the wicked, diſpraiſing all goodneſſe.

Socrates. Like as one branch of a tree, being ſet on fire, kindleth all the reſt: ſo one vicious fellow deſtroyeth a whole company.

Hermes. As men for their bodily health do abſtaine from euill meates: ſo ought they to abſtaine from ſinne for the ſaluation of their ſoules.

The ſumme of all.

As the ſoule which by vertue is chiefly garniſhed
Doth ſhew and ſet forth Gods eternall glory:
So the ſoule that with Vice is repleniſhed,
Forgetteth God and ſinneth moſt wickedly,
Embrace then Vertue, for Vice is moſt filthy,
And Vertue at no time in man can ſhine cleare,
While Vice and Wickedneſſe in him ſhall appeare.

Of Ignorance, and Errour. Cap. III.

IGnorance is a madneſſe of the Soule, which Plato.
while it laboureth to attayne the truth, is confounded in the knowledge of it ſelfe.

Great is the hurt that hath chanced by ignorance.

They which be ignorant and of euill diſpoſition be vnhappy: For where ignorance and ſinne is, there infelicitie and miſerie moſt plainely appeareth. Plato.

To be ignorant of Gods true ſeruice, is not to be commended: but to be rather vtterly blamed and puniſhed by the hand of God.

As the light of godly knowledge encreaſeth vertue, and worketh a godly life: ſo the darkneſſe of ignorance hindereth Vertue, and increaſeth a wicked life.

There is nothing worſe then to liue beaſtly Plato.
and out of honeſt order: and the greateſt and moſt euident cauſe and token thereof is, the ſin of ignorance, which is an vtter enemie and contrary to the vertue of knowledge.

The ignorance of knowledge that is in brute Plato.
beaſtes, maketh plainly the difference betweene men and men: for ſo much differeth man from the dull and brutiſh beaſt, as he sheweth himſelfe by knowledge to bee cleerely vnſpotted of ignorance.

Hee is properly to be tearmed brutiſh, that is Ariſtippus
groſſe and dull of ſenſe, and lacketh the capacitie of knowledge: and finally, brutiſhneſſe is very ignorance.

As ignorance maketh a man beaſt-like, and

kéepeth him low, and in the ſtate of beggery and miſery: ſo knowledge putteth away beaſtlineſſe, it rayſeth a man vp, and ſetteth him in the ſeate of dignitie.

Plato. What ignorance is.

The vertue of Gods truth is an inſtruction of them that be ignorant, for the minde of man is not ſo bright by the light of Nature that it can by the owne ſharpeneſſe know the things that be of God, and neceſſary to be knowne for the ſaluation of man: wherefore it behoueth him to haue a more godly light, whereby hée may haue the true light, and thereby be truely taught: that is to ſay, by the light of the ſpirit of God, in the vnderſtanding of the Word of God.

An ignorant man may be knowne by thée poynts: hee cannot rule himſelfe, becauſe hé lacketh reaſon: hé cannot reſiſt his Luſts, becauſe hee lacketh wit, neyther can hee doe what hee would, becauſe he is in bondage to a woman.

There is none ſo ignorant, as hé that truſteth moſt to his owne wit: none ſo vncertaine as hee that moſt truſteth fortune: nor any ſo much out of quiet as he that is combred with an vnruly brawling wife.

The boldneſſe of the ignorant, ingendreth all euils.

Through lacke of wit, ſpringeth much harme: by meanes of ignorance much good is left vndone.

Socrates.

The ignorant in their banquets vſe minſtrelſie to chére them, but the learned with their voyces delight one another.

Hee that is ignorant in the truth, and led about with opinions, muſt néedes erre.

It is a great shame for an olde man to be ignorant.

It is a shame to be ignorant in that which euery man ought to know. Socrates.

He is an ignorant fole, that is gouerned by womens counsell.

He that doubteth and meruaileth, séemeth to be ignorant.

It is better to be ignorant in vile things, then to know them. Pithagor.

Hee that knoweth not how much hee séeketh, doth not know when to finde that which hée lacketh. Socrates.

That which is well done is done wittingly: but that which is euill done is done ignorantly.

Ignorance in a Prince is a stroke of pestilence, it slayeth diuers, and infecteth all persons, and vnpeopleth the Realme, chaseth away friends, and giueth heart to enemies of strange Nations, that were before in dread, and finally, damageth his person, and slandereth euery one. Mar. Aur.

Idlenesse ingendreth ignorance, and ignorance ingendreth errour. Plato.

Of small errours not let at the beginning, springeth great and mightie mischiefes.

The beginning of errour is to thinke those things to please God, which pleaseth our selues: and those things to displease God, whereat our selues be displeased. Augustin.

Those things be very delectable and pleasant vnto vs: which doe eyther like our eyes. with their outward curiositie, glistering and gaynesse, or our eares with some spectall pleasantnesse: and therefore we doe also think that they doe in like manner please the diuine senses

of the moſt heauenly God.

Mar.Celſ. It is an old ſaying, that the multitude of them which doe erre, and their agreement in that errour, cannot make the errour allowable.

Cuſtome without truth is but an old errour.

Cyprian. He is as well out of the way, which doth commit an errour, ſeduced by the iudgement or intiſement of another body, as hee that is ſeduced of himſelfe.

It is moſt right that they which doe refuſe the gift of the knowledge of God, ſhould be againe refuſed, and haue it taken farre from them: and be ouerwhelmed to the vttermoſt, with the curſe of ignorance and errours.

An errour is not ouercome with violence but truth.

Errour at the end is knowne to be euill, and truth thereby is much the better knowne.

He that erreth before he know the truth, ought the ſooner to be forgiuen.

Mar.Aur. The vnderſtanding which is duſked in errours, and depraued in malice, cannot be healed by medicines, nor redreſſed by reaſon, nor holpe by counſell.

The ſumme of all.

Ignorance of the ſoule is very madneſſe,
Which while it laboureth the truth to attaine,
Is confounded and wrapped in heauineſſe,
Through ſelfe-knowledge, and feebleneſſe of braine;
Yea, it is alſo moſt euident and plaine,
That as ignorance is bred by idleneſſe,
Euen ſo is errour by ignorance doubtleſſe.

Of

Of Fooliſhneſſe. Cap. IIII.

There is no greater enemy to Man-kinde, then Pithagoras folly.

To be ouercome with affections, is a plaine euident token of fooliſhneſſe.

Among the fooliſh hée is moſt foole, that knoweth but little, and sheweth himſelfe to know much.

A foole cannot be knowne among fooles, nor a wiſe man among sage folke. Mar. Aur.

It is a fooliſhneſſe to truſt much to dreames.

Fond and fooliſh dreames deceyue them that put their truſt in them.

They be groſſe and fooliſh Phyſitions, which take any counſell at the patients dreames.

When God will send dreames and viſions, they chance to wiſe men in the day time.

It is a lamentable and miſerable thing, a wiſe man to be vnder the rule and gouernance of a foole. Hermes.

Miſerable is the ſtate or change of the wealthy or poore woman, that in ſtead of a wiſe man and godly, ſhe taketh vpon a foole to gouerne her perſon, her goods, and family. Legmon.

It is a fooliſh madneſſe to thinke that rich men be happy.

It is better to be wiſe and poore, then to be fooliſh and a great Lord.

It is a ſhame to make the diſciples of fooles, maiſters of Princes.

Seeke not the gouernance of a foole, for he can- Portegeus.
not peyſe nor conceyue what doth him good, no more then a Horſe or any other brute Beaſt,

which taketh no hæde whether it be charged and burthened with gold or grauell.

Inſtruction in a fole increaſeth more folly.

It is folliſhneſſe for a man to boaſt himſelfe of ſuch feates as other creatures by nature can doe better then he.

Tullius. It is the propertie of a fole to ſéeke out other mans faults, and forget his owne.

Mar.Aur. Among wiſe men the fole is made bright, and among foles wiſe men doe ſhine.

Chilon. A fole that from baſe pouertie is raiſed vp to riches and worldly proſperitie, is of all men moſt forgetfull and vnfriendly to his friend.

Protogeus The more Riches a fole hath, a verier fole he is.

It is a great folly for a man to muſe much vpon ſuch things, as doe paſſe his vnderſtanding.

Iſocrates. Giue not too light credence to a mans wordes, nor laugh thou them to ſcorne: for the one is the property of a fole, and the other the condition of a mad man.

Diogenes. A well-fauoured and fayre perſon that is a fole, is like a fayre houſe and an euill hoaſt harboured therein.

Mar.Aur. There is nothing ſo aſſured, but the recouerance thereof ought to be feared if a fole haue the guiding thereof.

Many times of wiſe young men commeth olde foles, and of young foles cuſtomably commeth wiſe old men.

It is no general rule that all perſons ſhall alwayes be young and light, nor that olde perſons ſhould be alwayes wiſe.

This is moſt true, that if the young men be borne with folly, the olde man liueth and dieth without

without couetouſneſſe.

Truſt not a fole in his folliſhneſſe. Protogeus

They that be prudent, though they be demanded, ſay little, but folliſh folk will ſpeake too much, without the aſking of any queſtion.

The beaſts are more profitable to labour the earth, then the fooliſh perſons be to ſerue in the Common-wealth. Mar. Aur.

Like as raine cannot profit the corne that is ſowne vpon dry ſtones: ſo neyther teaching nor ſtudy may profit a fole to learne wiſedome. Seneca.

The ſumme of all.

There is to mankind no greater enemie
And that more hindereth his eſtimation,
Then the loathſome burthen of beaſtly folly,
Which plainly appeareth in each condition,
Fooles are ouerbrowne with their light affection.
And as corne vpon ſtones is ſowne in vaine,
Euen ſo are good counſailes to a fooliſh braine.

Of Wine and Drunkenneſſe. Cap. V.

The wine bringeth forth three grapes; the firſt of pleaſure, the ſecond of drunkenneſſe, the third of ſorrow. Anarchar-ſis.

Like as with water malt is made ſweet: euen ſo a ſorrowfull heart is made merry with Wine. Hermes.

Wine inordinately taken, troubleth mans reaſon, maketh dull the vnderſtanding, enfeebleth remembrance, worketh it forgetfulneſſe, powreth in errours, and bringeth forth ſluggiſhneſſe. Boetius.

A ſmall quantitie of wine is ſufficient for a wiſe and learned man, yea for any man, for therewith

when he ſléepeth, he ſhall not be troubled, nor féele any paine.

As too much wine weakeneth the ſinewes in a man: ſo it alſo killeth the memorie.

Iſocrates. Wine vnmeaſurably taken, is an enemy to the ſoule.

Much wine and Wiſedome may not agrée, for they be two contraries.

Wine giuen out of time may be anoyance.

By Wine beautie fadeth, and age is defaced,
Wine maketh forgotten, that late was imbraced.

Wine and wrath drowneth both the reaſon and ſenſes.

Galen de ſanitate tuenda. lib. 5. Of too much drinking procéedeth dropſies, wherewith the body, and oftentimes the viſage is ſwolne and defaced: beaſtly fury, wherewith the mindes be periſhed: and of all other moſt odious is ſwine drunkenneſſe, wherewith both the body and ſoule is deformed, and the figure of man is as it were by inchantment tranſformed into an ougly and loathſome image.

It is not to be permitted, that perfect and pure Wine without alay of water, ſhould in any wiſe be giuen to children: for as much as it hindereth the body, and maketh it moyſter or whotter then is conuenient.

Alſo it filleth the head with fume, in them ſpecially, which be like, as children of hot and moiſt temperance.

Diogenes. To take exceſſe of drinke is euery where abhominable.

Exceſſe bibbing and drinking, pricketh faſt forwards to lecherie.

Demoſth. To drinke wel, is a propertie méet for a ſponge, but not for a man.

Drunkenneſſe

Drunkennes is an abhominable vice in a teacher.

A drunkard is vnprofitable for any kinde of gød ſeruice. Plato.

Drunkenneſſe vndoeth him that delighteth therein.

Wrath maketh a man a beaſt, but Drunkenneſſe maketh him worſe.

Drunkenneſſe maketh a man vnruly.

Drunkenneſſe ought to be eſchewed of all men, but eſpecially of Rulers, Watchmen, and Officers. Plato.

Like as when Wine ſpurgeth, it breaketh the veſſels, and that which is in the bottome commeth vp to the brim: ſo Drunkenneſſe diſcouereth the ſecrets of the heart. Plutarch.

The beſt meanes to keepe a man ſober, is to behold, ſee and remember the filthy beaſtlineſſe of Drunkards. Anachar.

The ſumme of all.

The Vine freſhly flouriſheth, and yeeldeth by kinde
Three ſundry grapes, and of contrary condition:
Of pleaſure, of drunkenneſſe, and ſorrow, thus we finde
By daily experience: through our groſe affection,
Wine inordinately taken troubleth mans reaſon,
And the filthineſſe of Drunkards if thou ſee and remember
Shall ſufficiently admoniſh thee to keepe thee ſober.

Of Lying and blaſpheming. Cap. VI.

Lying is a ſickeneſſe of the ſoule, which cannot be cured but by ſhame or reaſon.

Lying is a monſtrous and wicked euill, that filthily defileth and prophaneth the tongue of

of man: which (of God) is otherwiſe conſecrated, euen to the truth, and the vtterance of his prayſe.

Solon. By lying the truth is broken, God grieuouſly offended, our owne ſtate and our neighbours alſo much impayred, all which take harme, when in lying we will ſéeme to pleaſe others.

By lying, faith and credit, (which we cannot lacke) is greatly weakened, and ſometimes taken away.

Cicero. Hee is not to be credited, which hath once violated his oath: yea, although he ſweare by all the Gods.

It is not good to credit them which will lye for advantage,

It is not the propertie of a good man to lye for profits ſake.

He that is accuſtomably affected to lying, ſhutteth out himſelfe from the company and preſence of God, and moſt horribly ioyneth himſelfe to the diuell, yéelding himſelfe to his bitter bondage and power.

Hee that lyeth (bearing the countenance of an honeſt man) by his outward countenance of honeſty ſooner deceyueth and ſeduceth then many others appearing to the contrary.

Propertius Hée horribly lyeth and flattereth, that corruptly reporteth a knowne wicked man to be happy and bleſſed.

Seneca. There is no difference betwéene a great teller of tydings and a Lyer.

Let him be of like credit with thee that is a Lyer, as one that is full of words.

Hermes. Beware of lyers and flatterers, and if thou be in authority puniſh them.

Fly the company of a Lyer: but if thou muſt néeds

nédes kéepe company with him, beware that in any caſe thou beléeue him not.

There is no goodneſſe in a lyer. Plato.

Hée that dare make a lye vnto his Father, or Terence.
ſéke meanes to deceyue him, ſuch a one much more dareth be bolde to doe the like vnto another.

Beléeue him not that telleth thée a lye by another body, for he will in like manner make a lye of thée vnto another man.

He ought not to lye that taketh vpon him to inſtruct others.

It is lawfull for a gouernour for the maintenance of his eſtate, and ſafe-gard of his people to lye, but not for a ſubiect to lye in any cauſe.

The reward of a lyer is, not to be beléeued when Solon.
he ſpeaketh truth.

A common lyer, not to be double in his tale, néi- Pithagor.
deth a good memory.

A boaſter is much more to be deſpiſed then a Lyer.

A wicked ſoule is knowne by that it delighteth in lyes and blaſphemie.

If at any time thou takeſt vpon thé to ſweare, ſée that thou ſweareſt not (by the will of the Diuell) falſely and vntruely, or vainely and triflingly through the common manner of accurſed cuſtome, whereby the vengeance of God ſhall fall infinitely vpon thé, to confound thé héere in this life, and after that to be condemned for euer with the Diuell, and that with all his malignant members: but in ſwearing, ſweare lawfully: for oathes lawfully taken and in due time, are not refuſed of Kings, Princes, Iudges, Rulers, nor of Magiſtrates themſelues: for common Lawes by

that

that meanes are or ought to be euermore truely obſerued, and kept vnviolate. By lawfull oathes iuſtice is with indifferency miniſtred, innocent perſons, Orphants, Widdowes, and poore men are defended from cruell Murtherers, from oppreſſours, from the pertured, from lyers, from out-facers, ſhameleſſe perſons, and theeues, that they ſuffer no iniury by them, nor take any harme at their hands. By lawfull othes likewiſe mutuall ſocietie, amitie and good order is continually kept in all Communalties, as in Cities, Boroughs, Townes and Villages. And againe, by lawfull oathes, the truth of malefactours is ſearched out, wrongfull dealers the more ſharply punished, and the ſuſtayners of wrong are iuſtly reſtored to their right: Wherefore to ſweare lawfully thou mayeſt be bold, it is no euill thing, for it bringeth therewith to thy reioycing, many godly, good, and neceſſary commodities: whereas on the contrary, by thy falſe ſwearing, lying, and cuſtome in blaſphemy, heapes of incommodities ſhall daily fall vpon thee, to confound thee.

The ſumme of all.

The ſoule with lying is often infected,
As with a peſtilence and hurtfull maladie:
The ſoule in that ſtate is knowne to be wicked,
Whereof ſhame, or reaſon, is th'onely remedy,
And as great tellers of newes are ſeldome credited,
So lyers and boaſters are alwayes diſpiſed.

Of

Of Flatterie. Cap. VIII.

Flattery is a peſtilent and noyſome vice. Diogenes.
The Flatterer diligently applyeth the time. Æneas.

To flatter, gloſe, or lye, requireth gloryous and painted words, whereas truth deſireth a ſimple and plaine vtterance, and no gloſing nor fayning at all. Plato.

Of ſlanderers and flatterers take heede if ye will, Diogenes.
For neyther tame nor wilde beaſts can bite ſo ill:
For of wilde beaſts, ſlander is the moſt bitter:
And of the tame moſt biteth a Flatterer.
For a man much better it is among Rauens Theophr.
To fall and be taken, then among Flatterers:
For Rauens but of fleſh dead bodies doe depriue,
But Flatterers deuoure men while they be aliue.

Like as a Camelion hath all colors ſaue white, Hermes.
ſo hath a flatterer all poynts ſaue honeſtie.

As a looking-glaſſe repreſenteth euery thing Ariſtotle.
that is ſet againſt it, euen ſo doth a Flatterer.

Like as the ſhadow followeth a man continu- Plutarch.
ally where euer he goe: euen ſo a flatterer applyeth himſelfe to whatſoeuer a man doth.

Know thy ſelfe, ſo ſhall no Flatterer beguile Socrates.
thee.

Within thy ſelfe behold well thy ſelfe, and to Seneca.
know what thou art giue no credence vnto another.

Flatter not, nor be thou flattered.

The familiar companion which is alwayes a- Plutarch
like pleaſant, and gapeth for thanks, and neuer biteth, is of a wiſe man to be ſuſpected.

They

They that haue good wits may ſoone perceyue and finde out flatterers, by conſidering diligently their owne qualities and naturall inclination: for the company or communication of a perſon familiar, which is alwayes pleaſant & without ſharpeneſſe, inclining to inordinate fauour and affection, is alwaies to be miſliked.

As wormes doe ſooneſt breed in ſoft and ſweete wood, ſo the moſt gentle and noble wits inclined to honour, repleniſhed with many honeſt and curteous manners, doe ſooneſt admit flatterers, and be by them abuſed.

Socrates. Thoſe men are moſt worthy to ſuffer ſhamefull death, that with falſe adulation doe corrupt, and adulterate the gentle and vertuous nature of a Noble man.

He that flattereth, both flayeth his owne ſoule, and alſo ſeeketh to deſtroy the good renowne of his Maiſter.

A godly Prince or Gouernour, like the father of a Country, by his excellent wiſedome, and the rule of iuſtice, will prouide that all falſe flatterers, falſe accuſers, and their abbettours may be ſo puniſhed that they and all other perſons of like inclination, may be afraid to abuſe the clemency and gentle natures of ſuch vertuous and gracious gouernours.

Flattery from friendſhip is hard to be diſſeuered: for as much as in euery motion and effect of the minde they be naturally mingled together.

Mar. Aur. The Mothes and ſoft wormes fret the cloath: and the canker worme pierceth the bone, and flattering men beguile all the World.

Let no man by flattery perſwade thee to doe any

any euill, nor to beleeue otherwise of thy selfe then thou art indéede.

Neither flatter nor chide thy wife before strangers. Socrates.

Neither slander nor flatter, nor be thou a séeker out of other mens matters: set thine owne workes alwayes before thine eyes, but cast out other mens behinde thy backe.

The summe of all.

Flattery from friendship is hardly disseuered,
Being mutually knit with the effects of the minde:
Busie-bodies and pick-thankes are not to be trusted,
As wise men their subtiltie will quickely out finde,
Nobles by flattery oft are made blinde:
And as wormes in soft wood doe breede most gladly,
So gentle and noble wits, are soone hurt by flattery.

THE

THE EIGHT BOOKE:

Of ſeauen capitall Vices; commonly called the ſeauen deadly ſinnes.

Cap. I.

Of Pride and Arrogancie.

Cleobulus

Pride, Statelineſſe, Loftineſſe of minde, or arrogancie (an euill effect, grounded by the Deuill in the heart of Man) is an ougly and loathſome Monſter in the ſight of God: a vice moſt odious vnreuerent, hateful, hurtful, and to be vtterly abhorred both of God and of good men.

Pride is the onely ground or chiefe cauſe of all variance, hatred, and miſchiefe.

Polion.

What wicked euill can be committed vpon the earth at any time, eyther againſt God or good men, which the proud heart of man attempteth not?

Among the proud men of this world, emulation, hatred, contention, and auarice, is alwaies common.

The Almightie and righteous God, as he reſiſteth mightily & luſtily the contemptuous, hauty, and proud: ſo hee deteſteth and vtterly abhorreth the whole broode of priuie michers, ſecret

vnderminers, hypocrites, and double dealers: ſpecially all thoſe, which (vnder the pretence of amitie, and with the onely outward face of godlineſſe, doe long cloake their malice) that with the continuance of time, they may accompliſh their miſchieuous purpoſes.

There muſt be vſed among men of a lowly and milde behauiour, a decent reuerence one towards another (as becommeth good and humble men) not onely vnto thoſe of the higher ſort, but alſo to all the reſt of meaner degrées: for otherwiſe, it ſhould not onely be a ſigne of great arrogancie and pride, but alſo a plaine cauſe of iudgement, that ſuch a one ſheweth himſelfe to be altogether not onely lawleſſe, but alſo ſhameleſſe and without honeſt regard, what euer men doe thinke of him. Tullius.

If thou wilt be beloued both of God and good men, thou maiſt not be proud of the good gifts of God: whether of wiſedome, policie, beautie, comelineſſe, ſtrength, authority, or riches: for it is one God that is onely wiſe, politique, puiſſant, amiable, wealthy, and full of all felicitie. Phoſilides.

Be not elated nor proudly puffed vp against thine inferiour or poore neighbour, ſwell not in pride againſt him: but looke on him with the ſpirit of humilitie, gladly embracing him, be gentle vnto him, frame fauourably thy good countenance toward him, ſpeake friendly vnto him, and benefit him (by all meanes) if thou maiſt happily helpe him. Plotinus.

Abuſe not thy ſtate, hate pride, deſire to be cleanly and not gorgeous in thine apparell. Montas.

And howſoeuer God thy Maker hath formed thee, thinke well with thankfulneſſe of his workemanſhip, and deforme not thy ſelfe like a Monſter.

A man ſhould be kept in ſuch apparrell, that ſhould not be too neate, neyther too filthy, but ſuch as may auoid an vnſæmely, rude, and beaſtly negligence.

Alex. Scu. Pride ſhould not be followed of young men, it ſhould vtterly be diſdained of old men, and finally of all men it ſhould be contemned.

As God vnto the godly is moſt ſweet, gentle, and lowly, euen ſo to the wicked, proud and vnfull hee is very ſower, ſharpe, and rough, ſpecially appearing and felt of them in the terrible day of death, damnation and vengeance.

The ſumme of all.

Pride is a vice moſt monſtrous and hurtfull,
And th'onely ground of all miſchiefe and diſcord,
Pride woundeth with ſtrife the hautie and diſdainfull,
Pride breaketh the band of amitie and concord,
O humble thy ſelfe then, and feare the Lord,
Be alwayes gentle to thy friend or brother,
Weare comely apparrell, and care for none other.

Of Enuy. Cap. II.

Pithagor. Enuie and ſlander are two brethren, which are euermore linked together for a miſchiefe.

Experience hath taught that Enuy hath beene the deſtroyer of many.

Seneca. What is there that Enuy hath not defamed, or malice left vndefiled? truely no good thing.

Debate, deceit, contention, and Enuie are the fruits of euill thoughts.

The greateſt poyſon of Enuy ſpreadeth againſt

againſt thoſe whom Fortune doth rayſe moſt high.

It is better to be a fellow with many in loue, then to be a King with hatred and Enuy. Mar.Aur.

Enuy is blinde, and can doe nothing but diſpraiſe vertue. Tit.Liu.

Curſed Enuy prepareth Poyſon ſecretly for them that be in reſt among diuers pleaſures. Mar.Aur.

The abundance of wel-fare and felicitie, hath cauſed curſed Enuy to be in many.

Vnhappy is the ſtate of enuious and malicious people. Plato.

Shame of himſelfe is the end of indignation. Ariſtotle.

Enuie is ſo enuious, that to them that of her are moſt denyed & ſet farthest off, ſhee giueth moſt cruell ſtrokes with her feete. Mar.Aur.

If any man ſay euill of thee, and enuyeth thee, ſet not thereby, and thou ſhalt diſappoynt him of his purpoſe. Diogenes.

As ruſt conſumeth iron, ſo doth enuy the hearts of the enuious.

Enuious men are tormentours vnto themſelues. Alex. Seu.

Be not enuious at an euill mans proſperitie, for ſurely his end ſhall not be good.

Whereas no light is, there is no ſhadow, and whereas no wealth is, there is no Enuy. Plutarch.

Curſed is that wealth which euery man doth enuy.

Hard is the remedy againſt Enuy.

Read all that can be read, and imagine all that can be imagined, demand all that can be demanded, and thou ſhalt find none other remedy againſt curſed Enuy, but to baniſh from vs all proſperitie, and to ſit with aduerſe fortune. Mar.Aur.

All the World is full of enuy.

Tullius. It is a scabbe of the World, to be enuious at vertue.

Enuy groweth vp among vertues.

Pacuuius. Those are to be hated which in their acts be fooles, and in their words be Philosophers.

Seneca. Malice drinketh the more part of his owne venim. The poysons which Serpents continually doe keepe without any harme, they spew out to others destruction: But the malicious contrariwise hurteth no man so much as themselues.

Hermes. Like as griefe is the disease of the body, so is malice a sickenesse of the soule.

Hee is most wicked that is malicious against friends.

Plato. Priuie hatred is worse then malice.

As a sparke of fire, or the snuffe of a candle negligently left in a house, may set a whole Towne a fire: so of priuy malice and discord commeth open destruction of people.

Hee is vnhappy, that continueth in malice.

Hee is not perfectly good, that hateth his enemy: what is he then that hateth his friend?

Diuersitie of opinions causeth great strife and hatred.

Aristotle. Walke not in the way of hatred.

Men vehemently hate them that haue a proud and hautie countenance, be they neuer so high in estate or degree.

Malicious words discouereth the euill of the heart.

The way to suppresse Malice, is not with stoutnesse to suppresse it with malice: but with meekenesse, gentlenesse, long-suffering, and patience.

The

The grudge, hatred, and malice of them that be euill, iuſtifieth the iuſtice and ſentence of them that be good. Mar. Aur.

Nothing is more wretched then to hate: by the which affect the diuels be moſt miſerable.

They are worthily hatefull, who haue a certaine peculiar malice to hurt.

Haſtineſſe cauſeth repentance, and frowardneſſe cauſeth hinderance.

Hee is able to vanquiſh his enemie, that is reaſonable in his demaund. Pithagor.

Threaten no body, for that is vnmanlike.

When thine enemy doth threaten thee, truſt not his flattering and fayre diſſembling face: for ſerpents neuer ſting ſo deadly, as when they bite without any hiſſing.

Hee that ſeeketh the fellowſhip of his enemies, ſeeketh his owne deſtruction.

Take not thy enemy for thy friend, nor thy friend for thine enemy.

The iniury of a friend, is more grieuous then the iniury of an enemy, Socrates.

Better is an open enemy, then a friendly foe. Boërius.

The ſumme of all.

Enuie and ſlander are two miſchieuous vices,
And knit ſtill in vaine to a wicked end,
To defame or kill they are full of deuiſes,
They regard none eſtate be he foe or friend,
Enuy all impayreth, and doth nothing amend:
Dignity, wealth, and worldly felicity,
Doth cauſe cruell Enuy to be in many.

Of Wrath. Cap. III.

WRath or Irefulneſſe is a Vice moſt ougly, and furtheſt from all Humanitie: for who beholding a Man by fury changed into a horrible figure: his face enforced with rancour, his mouth foule and imbolled, his eyes wide ſtaring and ſparkling like fire, not ſpeaking, but as a wild Bull roaring and braying out deſpightfull and venemous words, forgetting his eſtate and condition, if he be learned, yea, and forgetting all reaſon, who (I ſay) will not haue ſuch a paſſion in extreame deteſtation?

Ariſtotle. Anger is an heauineſſe & vexation of the minde, deſiring to be auenged.

Anger is the worker of enmitie and hatred.

Hermes. Wrath commeth of feebleneſſe of courage, and lacke of wit.

To the wrathfull, anger approacheth.

Women are ſooner angry then men, the ſicke ſooner then the healthy, and old folk are ſooner moued then the young.

Plato. Time appeaſeth anger.

If anger be but a little deferred, the force thereof greatly aſſwageth: but if it be ſuffered to abide and continue, it increaſeth vnto the greater miſchiefe.

He that is inclined vnto his owne will, is neare vnto the wrath of God.

Hermes. Wrath and reuengement taketh from man the mercy of God, and deſtroyeth and quencheth the grace that God hath giuen him.

If thou haſt not ſo much power as to refrayne thine ire and wrath, yet diſſemble it, and keepe it ſecret

ſecret, and ſo by little and little forget it.

Forget thine anger lightly, and deſire not to be reuenged.

As fire being kindled but with a ſmall ſparke worketh oft times great hurt and damage, becauſe that the naturall fierceneſſe of it cannot eaſily nor ſone be quenched: ſo when the raging ſparkes of anger, hatred, and enuy, doe ſet on fire the heart of man, they oftentimes prouoke more miſchiefe then poſſibly before was thought, & ſtirreth forwards ſuch great and horrible offences, as cannot afterwards be reformed, and therefore with the greater griefe lamented, and euen ſo moſt iuſtly bewailed all the dayes of their liues. And herof we may truely ſay, that the Well and head-ſpring of manſlaughter, is anger, Wrath, hatred, enuy, malice, and ſuch like.

In words multiplyed, man-ſlaughter is often committed: that is, when we vtter the poyſon of our harts with ſuch piercing and cankered words or ſpeeches, whereby is eaſily perceyued and felt from vs the moſt bitter venim of death: wee alſo commit hainous murther when we doe raylingly burſt out againſt any man into ſlanderous and contentious words: whereby he may loſe his eſtimation and credit, and procure through the like, to take away his good name or fame.

Eſchew anger, though not for wiſedomes ſake, yet for bodily healths ſake.

It is a very prophane and an horrible thing for a man to be furious and angry.

Hee beſt keepeth himſelfe from anger, that al- Iſocrates.
waies doth remember that God loketh vpon him.

Nothing is ſo deteſtable, or to be feared, as wrath and cruell malignity.

In correcting wrath is principally to bee forbidden: for hee that punisheth while hée is angry, shall neuer kéepe that meane which is betweene too much and too little.

Be not hasty, angry, and wrathfull, for they be the conditions of a fole. Neyther reproue a man in his wrath, for then thou canst not rule him.

Wrath leadeth shame in a lease.

It is a great thing to sée a wise man angry.

It is a foolishnes, or rather madnesse, for a man to be angry for that which cannot be amended: or to desire the thing which may not to be attained.

Hee hath great rest that can refraine himselfe from anger.

Seneca. Forgetfulnesse is a valiant kinde of reuengement.

Quietnesse is sure, but rashnesse is dangerous.

Wrath and hastinesse are very euill counsailours.

Plato. Like as gréene wood which is long in kindeling is hotter then the dry when it is fired:

Euen so he that is seldome and long or he be angry, is harder to be pacified then he that is soone vexed.

The summe of all.

Irefulnesse, or wrath, is a most cruell vice,
Accursed of good men, hatefull and ougly,
Repugning peace, that sweet vertue of price,
Which knitteth both God and man in amitie.
It is contrary also to humanitie,
And as the godly and wise doe detest it,
So the wicked and foolish doe imbrace it.

Of

Of Sloath and Idleneſſe. Cap. I I I.

SLoath is a vice reproachfull, hurtful, & filthy, very hatefull in Gods ſight, and noyſome in a Common-wealth. Legmou.

Sloathfulneſſe, vncleanneſſe, ſickneſſe, dulneſſe of wit, forgetfulneſſe, idleneſſe, lightneſſe of life, deceitfulneſſe, wicked deſtinie, impietie, periury, and beggery, all theſe hang together in vnitie, to the deſtruction of the wicked and the ſloathfull fooliſh body.

Sloath purchaſeth diſpraiſe, ſhame, and bitter defiance of all.

We haue oftentimes ſeene, and haue heard of credible perſons, that curſed Sloath and Idleneſſe one ſpeciall thing which offendeth God, ſlandereth the world, peruerteth the Common-wealth, endamageth the perſon himſelfe, deſtroyeth them that be good, and bringeth to naught them that be euill. Mar. Aur.

Idleneſſe, that is, the ceaſſing from neceſſary occupations or ſtudies, is the ſinke which receyueth all the ſtinking channell of vice, which being once brim-full, ſodainly runneth ouer through the Citie or Country, and with the peſtiferous ayre infecteth and poyſoneth a great multitude before it may be ſtopped or cleanſed. And the people being once corrupted with this peſtilence, ſhall with great difficultie and long continuance of time be deliuered, and yet notwithſtanding a great part of them ſhall periſh, before it be well brought to paſſe. What Idleneſſe is. Alex. Seu.

Aboue all things flye Idleneſſe, which is a thing like a canckering ruſtineſſe both to the body

and

and to the ſoule, and as an eating conſumption, it waſteth and bringeth to naught both vertue and ſtrength.

Anachar. Idleneſſe is called the graue of liuing men. It is a thing wherin life dyeth. And thereby the ſoule of man is twice buryed in him, once in his body, and next in his ſloath.

Plato. A man that paſſeth this life without profit (as one vnworthy to liue) ought to haue the reſt of his life taken from him.

Mar. Aur. The filth of ſecret chambers, the ſtinch of the pumps in ſhips, nor the ordures of Cities doe not corrupt and infect the ayre ſo much, as idle folke doe the people.

Idleneſſe, loathfulneſſe, vaine curioſitie, and niceneſſe, are companions of vnthriftineſſe.

Idle people in a common-weale, are like Drones among Bees.

There is nothing ſo reproachfull and cruell in a Common-wealth, as vagabonds and idle people: for they gnaw and deuoure (a great deformitie) the beautifull ſtate of the common-wealth, and altogether ſpoyle it, and vſe no meanes to increaſe it.

Antonius. The idle ſort of men in a Common-wealth trauell rather to ſet or ſow abroad the thiſtles, thornes, and wilde weedes of mans wit, then the wholeſome fruits of honeſtie, Truth, and of Godlineſſe.

It is the effect of wicked people to apply their mindes vnto idleneſſe, belly-cheare, pride, gluttony and tyranny.

We may daily ſee, that through Sloath and Idleneſſe diuers valiant, ſtrong, and goodly men do fal, ſome to beggery, ſome to filthy liuing,

ſome

ſome to picking or ſtealing, and ſome to murthering, which afterward being luſtily brought to great calamitie and miſery, through the breach of good and godly lawes, doe impute a great part thereof to their Parents, Tutors or Gouernors, who ſo idlely and wantonly did bring them vp in the dayes of their youth. Where on the contrary, if they had béene educated and duely brought vp in ſome literature, honeſt occupation, or miſtery, they ſhould (being Rulers of their owne family) haue profited as well themſelues, as diuers other perſons, to the commodity and ornament of the publike weale.

Much eaſe, and default of competent labour, Galenus. maketh the heate of the body féeble, which ſhould reſolue and make thin that which ought naturally to be purged.

The ſumme of all.

Sloath and Idleneſſe are hurtfull and filthy,
And folly defaceth the whole common-wealth:
They both purchaſe ſhame, contempt and beggery,
Enforcing moſt wickedly looſe life and ſtealth,
Uncleanneſſe, ſickneſſe, and want of health,
Neglect of God and eke wicked deſtinie,
All which worketh with both to end moſt wretchedly.

Of Money, and Couetouſneſſe. Cap. V.

MOney is the bleſſing and good gift of God, Sulpitius. whom filthy auarice often abuſeth.

Inordinate deſire of wealth and authoritie is the firſt matter whereby ſpringeth all euill: For couetous deſire and appetite ſubuerteth Saluſt.

credence,

credence, honestie, good name, and all other vertues.

Tullius. To take any thing from another man, and one man to increase his wealth with another mans detriment, is more repugnant to nature then death, pouertie, paine, or any other thing that may happen eyther to the body or other worldly goodnesse.

Alex. Seu. It is very seldome seene that where honour increaseth, auarice abateth.

Mar. Aur. If couetous people were as couetous of their owne honour, as they are of other mens goods, the little moth or worme that eateth the gownes or cloathes of such couetous people, should not eate the rest of their liues, nor the canker of infamie destroy their good name and fame at their deaths.

Diogenes. Where couetousnesse of money is, there raigneth all mischiefe.

Cicero. Sometimes to despise money, is found great and singular aduantage.

Tullius. The matter goeth not well, when the same that should be wrought by vertue, is attempted by money.

O thou hunger of Gold and Siluer, what is it that thou dost not compell the hearts of men to buy and sell?

The stinking Rauens, and greedy Harpies of this world, haue in their gathering together neyther meane, nor bottome, nor end, nor any shame at all.

The wicked auaricious man maketh no account eyther of his name or office, but flyeth on greedily after the smell of gayne, as the hungry Rauens after stinking carrion: and to attaine his purpose, hee will vndermine all men, he is trusty to no man, but lyeth in waite for euery mans

goods deceitfully, craftily counterfaiting and diſ-
ſembling, and taketh hold of any occaſion to bring
his purpoſe to paſſe, whether it be for holy things
or prophane.

Couetouſneſſe, or the loue of Riches, is euer-
more a vice onely among the wicked to too famili-
arly and commonly vſed: but the contempt and
deſpiſing of Riches béeing a vertue moſt excellent
and ſingular before God, is onely in the children
of God, who depend onely vpon his fatherly pro-
uidence as their onely ſufficiencie, and haue no
further care of the reſt, except therby they may (as
the inſtruments of his grace,) ſhew forth his one-
ly praiſe and glory.

Couetouſneſſe is ſuch a poyſoned euill, and of
ſuch force where it is rooted in the heart of man,
that it worketh in him not onely a careleſneſſe of
Gods holy will, but an vtter contempt of God
himſelfe: for whoſoeuer with that affection is
ſick and intangled, and is carefull in his minde of
worldly buſineſſes, as of money and filthy lucre,
that man is turned from God.

The ſoule is loſt that delighteth in Couetouſ- Plato.
neſſe.

Refraine from couetouſneſſe, and thine eſtate
ſhall proſper.

Couet not thy friends riches, leſt thou be de- Socrates.
ceyued, and therefore hated.

To couet is an affection of the minde, by which
man endeauoureth (by all meanes) to draw vnto
his owne vſe that which deſt liketh him.

Let no couetous man haue rule ouer thee, nor Ariſtotle.
yéeld thy ſelfe ſubiect to Couetouſneſſe: for the
couetous man will defraud thee of thy goods, and
Couetouſneſſe will defraud thée of thy ſelfe.

Horrible

Fortifie thy soule with good workes, & flye from couetousnesse.

Tullius. The chiefe poynt in all administration of matters and Common-weale offices is, that euen the least suspition of Couetousnesse be vtterly auoyded.

Mar. Aur. Oftentimes auarice seeketh out the auaricious, and sometimes the auaricious seeke auarice.

Tholon. The refuses of a niggard, be better then the larges of a prodigall spender.

Ambrose. The Chariot of auarice is carryed vpon foure wheeles of vices, which are, faynt courage, vngentlenesse, contempt of GOD, and forgetfulnesse of Death. And the two horses that draw it, are Rapine and Niggardship. To them both is but one carter, Desire to haue. The Carter driueth with a whip hauing two cords, Appetite to get, and Dread to forgoe.

Stoici. Couetous-men lacke the thing that they haue.

Great indigence or lack commeth not of pouertie but of great plentie: for hee that hath much will neede much.

Mar. Aur. Great is the couetousnesse which the shame of the world doth not reproue, nor the feare of death stop, nor reason appoynt.

Tullius. There is no fouler vice then Couetousnesse: specially in Princes & rulers in the common-wealth.

It is against nature, that with the spoyle of others, we increase our owne riches, substance, and wealth.

It is not onely dishonest, but also most wicked and shamefull to make a gayne of the Common-wealth.

We ought to be fully perswaded, that though wee could hide it from God and man, yet nothing couetously,

couetouſly, nothing vniuſtly, nor nothing wickedly to be done.

An auaritious old man is like a monſter. Seneca.

A couetous man cannot learne truth. Hermes.

Couetouſneſſe cannot be ſatisfied with abundance: for the more that a man hath, the more he ſtill deſireth. Pithagor.

Couetouſneſſe is an vnſatiable thing, ſpecially when men deſire to fil the veſſell that already runneth ouer. Alex. Mag.

He hath néede but of a little, that meaſureth abundance by natures onely neceſſitie, and not by ſuperfluitie of ambitious deſire. Plato.

It is better to haue a man without money, then money without a man.

To delight in money, is a dangerous pleaſure.

As a touch-ſtone tries gold, ſo gold tries men.

Money is the cauſe of ſedition and euill will.

He that hoordeth vp money, taketh paynes for other folke. Plato.

It is better to loue good fellowſhip then money.

Seruice is a recompence for money.

He that for ſeruice or trauaile giueth money, is well requited, and nothing is due vnto him: for money is no better then ſeruice. Plautus.

A couetous perſon will ſooner haue a wife that is rich and foule, then one that is poore and faire. Mar. Aur.

It is no maruaile though hee be good which is not couetous, but it were a wonder to ſee a couetous man good. Plato.

If wealth & authoritie be committed vnto thée, thou haſt a double charge, that is to ſay, to rule and relieue.

Couetouſneſſe taketh away the name of gentleneſſe, the which liberality purchaſeth.

Seruants

Diogenes. Seruants ſerue their bodily maiſters, but euill men ſerue their bodily luſts.

No men (in wordes) doe more cry out vpon Auarice, then thoſe that be auaritious and couetous perſons.

He that is a niggard vnto himſelfe, muſt nedes be niggardiſh vnto others.

Plutarch. Like as a member vexed with an itch, hath alwayes nèd of clawing: ſo the couetouſneſſe of the minde can neuer be ſatisfied.

Horace. To the auaritious is no ſuffiſance: for couetouſneſſe encreaſeth as faſt as his ſubſtance.

Ariſtotle. Like as a dogge deuoureth by and by whatſoeuer he can catch, and gapeth continually for more: ſo if it chance the couetous man to obtayne any thing, he ſetteth little by it, deſiring alwayes to obtaine more.

Mar. Aur. Couetouſneſſe oftentimes begutteth the belly.

Solon. Our liues doe end before Couetouſneſſe leaueth vs.

Seneca. Death is the reſt of all cõuetous people,
For couetous people to dye is the beſt,
For the longer they liue, the leſſe is their reſt:
For life them leadeth their ſubſtance to double,
Where death them diſchargeth of endleſſe trouble.

The ſumme of all.

Inordinate deſire of wealth and authoritie
Is the very roote of all miſchiefe and wickedneſſe,
It ſubdueth loue, credence, good name, and honeſtie:
Yea, and loſt is that ſoule that delighteth in couetouſneſſe:
Fortifie then thy ſoule with the trade of godlineſſe,
And couet not to ſpare, but right honeſtly ſpend,
For moſt wretched are niggards vnto their liues end.

Of

Of Gluttonie. Cap. VI.

GLuttony is a vice very ougly, monstrous, and filthy: and more fit for rauening birds or brute Beasts, then for reasonable men. Propertius

Dame Gluttony, Auarice and Lechery, are three euill mistresses to serue: they alwayes immoderately desire, and are neuer sufficiently contented. Chilon.

When the belly is filled and full fraught, then are the pyckings and prouocations to Lechery sone stirred vp. Gregory.

He is not onely to be counted a Glutton that eateth grædily, and deuoureth much in quantity of meates and drinks, at certaine ordinary times and meales aboue other men: but hee specially, that delighteth daily and hourely to fare deliciously, pampering his carrion carkeise continually, satisfying the pleasures therof, setting his felicity on his belly, and making thereof his God. Legmon.

As meats and drinks are the good gifts of God, and to be thankfully taken of men for their naturall vse and sustentation: so if we behold simply the onely good affect of nature (which must haue her well ordred and due course of nourishment) it seeketh not hurtfull excesse, but barely sufficient to the contentment of it selfe. Legmon.

O what a monstrous sight is it to behold the furnished Table of some insatiable and rich glutton, & how with varietie of the most daintie tunkets, costly and delicate dishes, it is throughly beset and couered? And as he himselfe is therin monstrously affected, such monstrous companions commonly will he haue about him: who weighing his inclination, will extoll him in his grosse worke Portegeus.

of wickednesse, and fæde his humour with baine talking, toolish testing, and now and then some shew of scurilitie to make good digesting.

When the belly with excesse
Is puffed vp and pampered,
Then vertuous demeanot
Is nothing at all remembred.

Auguſt. Not the vſe of meate, but the inordinate deſire thereof ought to be blamed.

The ſumme of all.

Of all curſed crimes and ſleights ſatanicall,
That poyſoneth mans heart to his decay,
None more cruelly catcheth and maketh thrall,
Then wretched Gluttony where ſhe beareth ſway:
The Gluttons greedy gut ſtandeth at no ſtay,
But is pampered vp continually,
Through eating and drinking deliciouſly.

Of Luſt and Lecherie. Cap. VII.

Plato. LUſt is a Lordly and diſobedient thing.
Luſt burneth grieuouſly whom ſhe findeth idle.

Pithagor. Enforce thy ſelfe to refraine thine euill luſts, and follow the good: for the good mortifieth and deſtroyeth the euill.

Diogenes. Fly lecherous luſts, as thou wouldeſt a furious Lord.
Refraine thy luſts.
God loueth them that be diſobedient to their bodily luſts.
Hee that vanquiſheth his luſts, is a great conquerour.

Diſhonour,

Diſhonour, ſhame, euill end, and damnation Ariſtotle.
wait vpon luſt, lechery, and all other like vices.

He that hath bound himſelfe to follow his fleſhly Luſts, is more bound then any bond-ſlaue or captiue.

Bodily luſts and pleaſures, and all carnall affections that corruptly raigne in the heart of man, are but beaſtly and earthly, and nothing worthy therefore to be matched with the excellencie that otherwiſe is in Man, and therefore they ought to be vtterly abhorred, diſpiſed and ſet at naught of man.

There is no ſinne that ſooner inuadeth vs, neyther charper aſſayleth or vexeth vs, nor extendeth larger, nor draweth more vnto their vtter deſtruction, then the filthy luſts of the body: It bringeth with it innumerable inconuenences: firſt, it plucketh from a man his good name and fame, a poſſeſſion exceeding precious: for the rumour of no vice ſtinketh more carrionly, then the name of lechery. It alſo conſumeth his patrimony, it killeth at once both the ſtrength and beauty of the body, it decayeth and greatly hurteth health, it ingendreth diſeaſes innumerable, and them filthy, it diſfigureth the flower of youth long before the day, it haſteth, and accelerateth, reiected and euill fauoured age, it taketh away the ſtrength and quickneſſe of the wit, it dulleth the ſight of the minde, and graſteth in man (as it were) a beaſtly minde, it draweth him at once from all honeſt ſtudies and paſtimes, and plungeth him altogether in the puddle or myre of filthineſſe, be he neuer ſo excellent, that once he ſhall not haue any minde to thinke of any thing but that which is ſluggiſh, vile & filthy. It alſo taketh away the vſe of reaſon, which is the

natiue propertie of man: it maketh a young man peeuish and slanderous, and age odious, wretched, and filthy.

Pithagor. The wrath and lusts of lecherous people, alter their bodies, and maketh many to runne starke madde.

To set forth at large, or to stir vp the stinking and filthy puddle of the most monstrous manners of wanton persons and Lechers, it would quickly (with the loathsome sound thereof,) turne vp the stomacks of the honest and chast hearts, through the very hatefull and villanous sound thereof.

When that be carefully affected (and being as it were in a traunce) perceyue not the seruitude of sinne, whereunto they be subiect, that it tendeth to euerlasting perdition, that they be the slaues of the Diuell, and that their reward shall be eternall death.

Philotas. Offenders, when they cannot sleepe through the vnquietnesse of their trouble and wretched conscience, are wont to be vexed with rages, not onely when their mischiefe is intended, but also when it is ended.

Plato. Like as they who doe follow the concupiscence and pleasant Lusts of the flesh, be alwayes vnstable: so the followers also and louers of such be euer vnconstant, as well in their opinions, as also in their acts.

In most wretched state is that man whose hart is inclined and full fixed to the filthy lusts of Lechery, loosing the sweet fruits of prayse, and winning a wicked end.

Lactan. Of prosperitie oft proceedeth luxuriousnesse, and so from thence it goeth vnto other horrible sins and heapes of wickednesse.

Harlots

Harlots being foule of nature, deceiue men with Hermes
their painted faces: and vnder faire, white, and ruddy colours, they hide their ſhameleſſe and filthy viſages.

Vnſeemely geſture of the body, lightneſſe of countenance, niceneſſe in apparrell, vncleane ſpeech, and the example of wicked doing, encourageth and corruptly ſtirreth vp the concupiſcence of the heart to lightneſſe of life and wantonneſſe.

Lechery ſoone ouercommeth that man that is giuen to idleneſſe.

All men by nature are naturally giuen to feele the boyling and raging fumes of fickle and fraile fleſh.

Whoredome is a poyſoned ſerpent, to be vtterly deteſted and eſchewed, namely for this cauſe, that it ſwelleth full of certaine poyſoned and filthy affects, peculiar hatreds and malices, to the great preiudice and hurt, not onely of others, but alſo of the perſon himſelfe, whom it cruelly holdeth captiue.

There be ſome will be ſo Lordly and valiant in vertues, and ſo high-minded, that they will néedes make vs beleeue, that they liuing in the fleſh, and being of fleſh, onely feele not the fleſh.

If by Lechery thou art tempted, or by luſt ſtirred to filthineſſe, ſet before thée the minde of death, put before thine eyes the day and end of this life: call to thy remembrance the terrible dome of the high God, forget not the torments of euerlaſting fire, and the horrible paines of hel.

To conclude, who ſo will with valiant and luſty courage take vpon him manfully to fight againſt all the whole hoſt of his vices (of the which we heare there be ſeuen counted as chief captains)

must of neceſſitie prouide for themſelues two ſpeciall meanes, that is to ſay, Prayer or praying continually, without ſtop, vnto heauen: and knowledge, other wiſe called godly learning, which naturally is skilfull to fence and to arme the minde with wholeſome precepts and honeſt opinions, and putteth man in remembrance of vertue, which is the light of Gods gracious countenance ſhining vpon him: ſo that neyther of theſe two (as things inſeparable) can be one without another.

The ſumme of all.

Filthy luſts and Lechery are moſt diſobedient euils,
Which with violence burneth, when it faſtneth on idleneſſe:
The ſtinking loathſome Lechers, with their idle pretenced wils,
Looſeth the fruits of prayſe, and winneth the end of wickedneſſe.
Shame, euill end, and damnation followeth their filthineſſe:
Fly from whoredome, loue cleanneſſe, and leaue to liue wantonly,
And ſeeke the prayſe of temperance, ſoberneſſe, and chaſtitie.

THE

THE NINTH BOOKE:

Cap. I.

And first, why it is here placed.

Because the conscience of Man is not ignorant of the state of righteousnesse: but possesseth in it selfe, through the light of grace, the true knowledge of Gods holy law, whereby man should be moued by them to doe alwaies well, & feare to offend at any time: which Conscience also beeing the true booke of Records, a true testimonie or witnesse of mans whole life & conuersation, both in Gods sight, and euen so felt in himselfe, and what occasion of heauenly ioyfulnesse it worketh in the mindes of the godly: and contrariwise, vnsufferable torments by infinit occasions and accusations, to the condemnation of the vngodly, I thought it not amisse immediately to note somwhat therof vnto you, after this long discourse of the soule deformed, and of sin that hedious Monster, (whereby the terrible plagues of Gods vengeance fall daily vpon the earth, to the destruction of kingdomes and nations, and whereby an innumerable company of men are drawne to the Diuel) that men well considering thereof, may

more aptly follow good counsaile, not to abuse nor striue against his owne conscience, but beeing at vtter defiance with sinne, which foulyly defileth the conscience, hee may through the abundance of Gods grace, embrace betime true repentance, apprehend the great mercy of God, through a liuely faith, and haue continuall accesse by prayer, to the throne of his Maiestie for the daily increase of his grace: all which foure Chapters, following in their order prescribed, are the onely contents of this ninth Booke: beseeching almightie God to grant vnto the godly Reader grace, both aptly to consider the thing that he readeth, and also to follow it.

Of Mans Conscience. Cap. II.

Antisth. The conscience of man is (in himselfe) a secret knowledge, a priuie opener, testimonie, or witnesse, an accuser, an inward troubler or tormentor, it is also a satisfier or toyfull quieter of the minde of man in all his doings.

Cleobilus. A mans Conscience (of it selfe) greatly conuinceth and giueth testimony of the truth vnto the iudgement of God.

The conscience of man is not voide of the knowledge of Gods lawes, and of his iudgements: because he should be moued by them, and therefore feare to offend.

Phosilides. It is better to trust in a good and quiet conscience in all our honest & godly doing (in the sight and presence of God) then to trust in the satisfying of our selues in the vaine pleasures of this world, or the wicked mottons and pleasures of the flesh, with the terrour of a wicked conscience.

A

A mans conſcience may be quiet for a ſeaſon, by the truſt that hee hath in the conſtitutions and vaine holy deuiſes of men: but when the perſeuerance of Gods terrible iudgements, and the pricke of ſinne doe riſe in our hearts, then ſuch graceleſſe and vaine truſt is vtterly ouerblown, and vaniſheth away to nought.

Where the conſcience is drowned with worldly pompe and riches, there wiſedome is turned to great fooliſhneſſe.

The loue of this vaine and wicked world maketh men to doe many things contrary to the Law of their conſcience: for in them that loue the world, is there little regard of God, neither doth his loue abide in them. Zeno.

Where the conſcience of man is diſquieted, and feeleth fully in it ſelfe the condemnation of God, there wanteth no ſtore of miſeries (both of body and minde) vnſpeakeable and innumerable. Ariſtides.

He that frameth himſelfe outwardly to doe that which his conſcience reproueth inwardly, cannot pleaſe God.

Feare to doe that whereby the conſcience ſhould be wounded, for the conſcience is ſoner wounded then we be aware of.

The conſcience that is wounded and ouer-burdened with ſinne, feeleth euen in this life parcell of hell torments.

The conſcience of a man is vnto himſelfe as a thouſand wickednesſes. Socrates.

It is very hard for a man, being accuſed of crimes committed by him, (through the working of his owne conſcience) not to bewray himſelfe by his owne confeſſion. Quintilian.

A troubled conſcience tormenteth the minde, but

but a quiet conſcience is high felicitie, paſſing all worldly pleaſure and dignitie.

Socrates. There is no grieuouſer damnation then the dome of mans conſcience.

Fearefulneſſe and trembling of conſcience followeth ſinne and wickedneſſe.

Epicteus. The Diuell, deſperation, a wicked end, and eternall damnation, are companions commonly to a wicked conſcience.

As a ſmall moate will ſone appeare in a cleare glaſſe, euen ſo the conſcience of godly men (being more cleere then Chriſtall) will quickly accuſe them, euen at the leaſt fault they do commit, whereas the wicked and vngodly haue their conſcience clogged and corrupted through the cuſtome of ſin, that they cannot once ſée nor perceiue their owne moſt ſhamefull and wicked worke, vntill God ſet the ſame before them for their vtter deſtruction, and ſo their conſciences being terribly wounded, and accuſing them, they damnably fall into deſperation without regard of God, or hope of his mercy.

Polion. We carry nothing away with vs out of this life, but eyther a good or an euill conſcience.

Kéepe thy conſcience pure and vndefiled, and ſtriue not againſt the rule of it.

If the Diuell, thine owne conſcience, or Gods Law doe accuſe, vexe, or trouble thée, for any euill conceiued or done, confeſſe thy fault ſpéedily, defer not the time, dally not with God, be earneſtly repentant, truſt in his mercy, and hide not thy fault from him, ſo will he haue mercy vpon thée, and not impute ſinne vnto thée.

Xenoph. Diſcerne diſcréetly, and practiſe reuerently thoſe things that are beſt, that thy conſcience may

may be clére, and others in thy doings not troubled.

To walke ioyfully in the presence of GOD, is to liue (as it were before his eyes) in a godly and vpright conscience, after the manner of honest seruants, who standing in the presence of their master, continually depend vpon their sodaine becke.

The lesse iustice that a godly man findeth at the handes of the vngodly, the more consolation (through patience) shall hée finde in conscience, at the merciful hand of God. Const.

The summe of all.

In what order soeuer mans life is led,
The conscience accuseth or excuseth plaine;
Otherwise to perswade standeth in no stead,
It preuayleth in witnesse, to ioy or to paine.
Feare God, trust in him, and wickednesse refraine,
Keepe safe thy conscience from feare and trembling,
That true faith and peace may be at thy ending.

Of Repentance. Cap. III.

REpentance signifieth very anguish and vnfayned sorrow, bred in the heart of him that hath grieuously sinned, and endeauoureth to amend, by forsaking his wickednesse, and following godlinesse.

True repentance is to cease from sinne. Ambrose.

True repentance proceédeth of faith, and not of the feare of punishment.

He that truely repenteth him of his euill doings, Lactan. hee it is that considereth well the old errour of life.

Sinne

Iust. Mar. Sinne goeth before Repentance, and after repentance followeth newnesse of life.

God mercifully worketh in all the hearts of the godly these three speciall graces: first, vnfainedly to be repentant for their sins: secondly, to haue in themselues an hearty reconciliation: and thirdly, a willing submission and obedience to the will of God in all things.

No man doth repent him of his sinne, but by some warning first of Gods calling: therefore true repentance commeth first by the grace of God: secondly, by the word of Gods calling and warning: and thirdly, by the faith of Gods word.

Augustin. Grace goeth before the merit of Repentance.

God offereth the grace of repentance to all, but vnto the wicked it is to no purpose, who although at a sodaine they seeme to repent, yet they doe not continue therein, because they doe not heartily and truely receiue the grace offered of God, but colourably and hypocritically for a season: and therefore it is to them in vaine.

Hermes. Trouble is a preacher sent from God to bring man to the knowledge of his sinne, and to call him to repentance.

Most happy and blessed are those men, which beholding the sharpe iudgements of God vpon others, doe the rather in themselues increase in repentance.

Like as the sinners minde that is turned from God, is farre from God, and strange vnto him so long as it is giuen to the desire of sinne: so by repentance it is turned vnto God, and doth now reuerently feare him, worship and serue him, whom he before despised. If thou offendest, the best remedy is repentance and amendment of life. It is no

matter

matter how corrupt the ayre is, so that thy conscience be cleane from sinne.

In accusing conscience is the most secret and terrible thing that can be at the approaching and comming of death. Plotinus.

Thou shalt wash away the spot of sinne with teares, with repentance, with continuall invocation of Gods mercy, faithfully cleauing, and trusting wholy thereunto. Boetius.

When thou repentest and asbest mercy for thy sinne, then thy sins cannot disquiet thée, nor haue power against thée, but when thou art unrepentant and ceasest to cry for mercy, then thy sinnes rage ouer thée, and cry daily for vengeance against thée.

Sléepe not without repentance for thy sinnes done and past. Plato.

Repentance deserueth pardon. Xenoph.

It is the duety of a good man, and a point of humanity to forgiue, where the party that is forgiuen repenteth, and is ashamed of his fault.

The summe of all.

The short life of man, sinfull and miserable,
Compassed with snares of mortall destruction,
Encurreth Gods vengeance, and state most damnable
Without repentance and faith in him alone:
That is the onely way to depend vpon,
Aske mercy, and sleepe not without repentance,
And with all Sathans sleights be at defiance.

Of

Of Faith and Truth. Cap. IIII.

Tullius. FAith is a conſtance and truth of things ſpo-ken or couenanted.

Faith is the gift of GOD, and breathed by the ſpirit of God into the hearts of thoſe that be the children of God.

Didimus. Through a liuely, quicke, and fruitfull faith, we
Alexander haue our firſt entrance vnto God: but the Faith that is without good workes, is not a liuely but a dead faith, and therefore now not to be called Faith, no more then a dead man is to be called a man.

A good faith (which onely is planted in the harts of good men) neyther ſléepeth nor is idle, but al-wayes awaketh when it ſhould be occupied, or buſied in good workes.

The works of Faith. Theſe be the workes of Faith: namely, a quiet and good conſcience, the loue of God, and hope of things to come, a boldneſſe to repaire to the throne of grace, inuocation, adoration, and worſhip, con-feſſion of the truth, obedience, perſeuerance, in yéelding vp of the ſpirit, and to goe immediately vnto God.

The true doctrine of the faith moſt chiefly ſhi-neth and cléerely, by the vſe of accuſtomed and perfect prayer.

The power of true faith worketh conſtancy in men, and keepeth them in quietneſſe, and worketh in them ſtrength and patience in afflictions.

Auguſtin. God liuing cannot be ſeparated from true faith which worketh by loue.

All goodneſſe, gracious conuerſation, health, wealth, libertie, and ſuch like, ought (with a good faith)

faith) to be both looked and asked for, onely at the hand of God, as onely at the very author of the same, and of none other: for without him nothing that is good can eyther be giuen or receyued.

As faith that is liuely and quicke stirreth the minde to call (without doubting) vnto God: so incredulity and mistrust maketh a man doubtfull, and plucketh him backe from the calling vpon God. Incredulitie.

Faith must néeds fayle, when the authoritie of Gods truth standeth wauering. August.

The way to encrease Faith, is first to haue Faith.

The increase of true faith in good men is known two wayes: first, by their mutuall loue towards their neighbours: secondly, in all their afflictions and troubles to be patient and quiet.

To beléeue rightly in God, is to direct all our hope vnto God, and with sure trust to depend onely vpon his truth and goodnesse. Anathali. in Gala.

Faith alone hath power to iustifie.

The power of faith in all respects preuayleth mightily, and without faith nothing can happily prosper.

Nothing kéepeth a publike-weale so together as doth faith.

Without faith a publike-weale may not continue: and therefore it followeth (according to the saying of Aristotle) that by what meanes or policie a publike-weale is first constituted, by the same it is preserued. Then seeing Faith is the foundation of Iustice (which is the chiefe constitutor and maker of a publike-weale, and by the aforementioned authoritie conseruator of the same:) it may well be concluded, that Faith is both the Aristotle.

originall

originall and principall constitutor and conseruator of the weale publike.

Plato. Whatsoeuer thing cleaueth fast in the minde of man, so surely rooted with a constant and perfect faith: the same vndoubtedly euery man declareth in his manners and conuersation.

Faith, without manners worthy of faith, preuaileth nothing.

Chrisost. Euery man beléeueth as much as he liketh.

Socrates. A faithfull man is better then gold.

Performe thy promise as iustly as thou wouldest pay thy debts: for a man ought to be more faithfull then his oath.

Faith not exercised, waxeth sick, and being vnoccupied, it is assaulted with diuers pleasures.

A fruitlesse and dead faith. That faith which is grounded eyther vpon long customes, or mans counsailes, or the authoritie of Princes, or on great multitudes of people, or on the outward glittering shewes of holinesse, rather then vpon the onely truth of GOD, must néeds be but a very fruitlesse and dead faith, springing out of the barraine soyle of Mans reason: which swimmeth like a fume in the outward parts of mens thoughts, neuer piercing downeward to the bottome of their hearts, through the which inconuenience multitudes of people are so holden captiue, and fast fettered in the chaynes of darknesse and ignorance, that they cannot attayne to the frédome of true faith and godlinesse.

Faith in God maketh innumerable strong champions of inuincible stomackes, not onely against death, but also against the most cruell deuises that can be found to make death (if it were possible) more painefull then death.

From faith (if it be perfect and liuely) we come to

to feare, from feare to flying of ſinne, and from flying ſinne, we take a patient minde to ſuffer tribulation: whereby wee take hope and truſt in God, through the which hope our Soules ſit in a ſure chaire of a certaine expectation of that which is laid vp in ſtore for vs in heauen. Ariſtotle.

Faith ſhineth in danger. Hermes.

Put thy whole truſt and affiance in God, who ſeeth and knoweth all ſecrets, and he ſhall mercifully iudge thee at his comming in the terrible and great day, when he ſhall giue remuneration to the good for their goodneſſe, and euerlaſting puniſhment to the euill for their wickedneſſe.

Truth is the daughter of Time. Aul. Gel.

Truth is the guide of all goodneſſe. Hermes.

Foraſmuch as GOD is the truth, and that truth is God, hee that departeth from the one, departeth from the other.

Truth is the meſſenger of God, which euery man ought to worſhip for the loue of her maſter. Plato.

Without the true knowledge of Gods Law, which is the rule of all honeſty and godlineſſe, the truth of God is violently oppreſſed, and wrongfully defaced and wreſted: and the kingdome of lyes highly magnified and eſtabliſhed by the armour of mens maſtry and gouernance.

They which be euill affected towards the doctrine of truth, haue their mindes ſo blinde, that they cannot abide the light of the truth. Boëtius.

Mans fickle and ſhifting fleſh (ouerwhelmed with inſtability and lightneſſe) turneth it ſelfe vnto all faſhions, becauſe it will not be bridled or compelled to obey the truth of God in all things. Periander.

Thoſe that flie from the authority and rule of truth, being led by their owne blinde iudgements

(as weake and rude of vnderſtanding) are oftentimes trayned out of the way of truth by likely glenings of reaſon, and ſo ſlip into ſundry not ſome errours, from whence they can neuer (or with much adoe) be brought backe againe to the right of truth.

A friendly and prudent modeſtie in vttering caſes of truth, being ioyned with a learned godlineſſe, is of ſuch force and vertue, that it mightily preuayleth where it ſhall be vttered: without the which many other good gifts of knowledge ſhall hardly profit the truth, but rather hinder it.

Auguſt. When the truth is reuealed, let cuſtome giue place to the truth, let no man prefer cuſtome before reaſon and truth, for reaſon and truth excludeth cuſtome.

Gregory. Cuſtome be it neuer ſo auncient, and neuer ſo generally receyued, yet ought it by all meanes to giue place vnto the truth:

Cuſtome without truth is but an old errour.

Cyprian. The ſeruice of God in truth and vertue, is nothing elſe but with true Faith and Obedience to depend onely vpon his will reuealed in his word: which proceedeth from the reuerent feare of God, and is the right entrance to true obedience, and to keepe truely the Law of God.

Plotinus. Vertue ſometime at the firſt ſeemeth to be very darke, hard, and vnpleaſant: although at length it appeareth moſt bright, amiable, louely, and comfortable.

Offence, hatred, and extreame cruelty commonly follow the profeſſion of the truth.

Hermes. The Truth may be ſhadowed, but will not be ſuppreſſed: it may be blamed, but not ſhamed.

The righteous and godly, hauing in them the zeale

zeale of conſtancy, feare not the cruelty of man, but will boldly ſtand to the truth vntill death.

Hée that vſeth truth, hath moe, and mightier ſer- Socrates.
uants then a King.

In all things and towards all men vſe a ſimple truth, without fraud, deceit, or guile in word or déed.

Loue righteouſneſſe and truth.

Beare witneſſe to the truth, & not to friendſhip. Hermes.

Honour is the fruit of vertue and truth, and for the truth a man ſhall be worſhipped.

Loue God and truth, ſo ſhalt thou ſaue thy ſoule.

The greateſt fault that can be in a man of hone- Mar. Aur.
ſtie, is to ſpare the truth, and to be variable.

Let not thy thoughts depart from the truth.

That man or woman that with-draweth their eares from hearing the truth, cannot poſſibly ap- ply their hearts to loue any vertue.

The truth ſhall more draw thée to loue and to follow vertue, then the common example ſhall en- tice thée to follow vice, the which no man can loue, no, not the very filthy ſinner himſelfe.

Beléeue not him that ſaith he loueth truth, and Seneca.
followeth it not.

Reaſon not with him that will denie the princi- pall truths.

Affirme nothing before thou knoweſt the truth.

Maintaine truth.

Truth ought to be preferred before friendſhip and amity.

If thou féele thy ſelfe more true to thy King Ariſtotle.
then many other, and haſt alſo leſſe wages of him then they, yet complaine not, for thine will conti- nue, and ſo will not theirs.

Be the ſelfe-ſame that thou pretendeſt.

We not ashamed to heare truth of whomsoeuer it be: for truth is so noble of it selfe, that it maketh them honourable that pronounceth it.

Lactantius. Truth is hated of the wicked, they cannot abide it, because they would liue in their wickednesse, without the controulement of it.

A couetous man cannot learne the truth.

Iermes. If men in reasoning, desire as much the truth of the thing it selfe, as they doe the maintenance of their owne opinions, and glory of their wits, there would not breed so much hatred as there doth, nor so many matters laid aside and left vnconcluded.

x. Seu. In all Common-wealths and at all times, about noble Princes and most faithful Gouernors, there be some which for their owne commodity, aduancement, displeasure, or for other corrupt and lewd affection (not hauing before their eyes the iust and terrible dome of God, and their owne consciences) the displeasure of their Prince, nor shame of the World, let not to hinder and darken the manifest and cleere causes of truth, whose beautifull and bright beames (according to their worthinesse) should comfortably, frankly, and with free libertie, spread forth his brightnesse to the glory of God, to the honor of the Prince, and to the great reioycing, comfort, and quietnesse of the Common-wealth.

The Prince ought to feare, and with all prudence and wisedome to fore-see such inconueniences and great dangers, which else would fall vpon him and his people, through the corruption and euill nature of loathsome miching members, that with craft couertly creepeth in fauour, and then by flattery and dissimulation endeauour to abuse his

his honeſt and gentle nature: whereby is not one-ly loſt or greatly blemiſhed the deere and obedient loue, good name, and immortall praiſe, but vnto him of his people, (notwithſtanding the name of vertue, wiſedome, learning, and politike gouernance) but alſo his whole Realme is brought to much trouble, extreame miſery, loſſe and hinderance: yea, and ſometimes haſty and ſwift confuſion. For neuer did there chance greater miſchiefe to any Country or Common-wealth, nor neuer were the vertuous natures of good Princes and Rulers ſooner corrupted and abuſed, then when they haue béene either miſinſtructed and falſely informed by fawning and fleering flatterers, or elſe when thoſe that were in moſt fauour and credit about him, diſſembling the cléere cauſes of truth, in ſtead of equity and iuſtice, ſought to worke their owne moſt wicked purpoſes.

The truth alonely among all things is priuiledged, in ſuch wiſe, that when the time ſéemeth to haue broken her wings, then as immortall ſhé ſheweth her force. Mar. Aur.

The ſumme of all.

Faith is a ſtedfaſtneſſe and truth of things
Spoken or couenanted of God or man:
A right Faith in God with it alway brings
Inuincible power, that mightily can
Withſtand the aſſaults of cruell Satan:
For he that is faithfull and true in each thing,
Hath mightier ſeruants then Lord or King.

Of godly Prayer and Deuotion: a mentall Vertue. Cap V.

PRayer is a diuine and heauenly affect of the ſoule, and ſignifieth the deſire (generally) of all things that are of neceſſity to the ſuſtentation and nouriſhment both of ſoule and body: ſpecially from the hand of God, or otherwiſe from man, as from the ſpeciall inſtrument of God, that man by man (through him) might be moſt graciouſly bleſſed, releeued, and comforted, to the onely praiſe of him from whence all bleſſings proceede.

Hermes. Prayer is the chiefeſt thing that a man may preſent God withall.

Pithagor. It is a right honourable and bleſſed thing to ſerue God, and to ſanctifie his Saines.

Perfect deuotion and the knowledge of Gods Law, all men had néede to haue preſently with them: for deuotion hath this ſtrength, it doth eleuate the minde vnto God: and knowledge doth ſuſtaine and vphold the ſame, that it may with liuely courage continue, and not fall downe: it alſo doth incenſe and kindle it, that it mounteth vpward into heauen vnto the preſence of God: where the ſauour of them both together ſmelleth farre more ſwéetly before him, then any earthly fumigation, be it neuer ſo pleaſant, doth pleaſantly ſmell in the noſe of man.

When in their deuotion may often be beguiled and falſely ſeduced, except knowledge doe alwayes aſſiſt the ſame for to ſuſtaine and direct it, which being knit together, ſtrengthen men very much in all their intents: yea, and that very comfortably in all ſtormes of troubles and temptations, ſo that it

it is greatly expedient for all men (as nigh as they can) to haue prayer and knowledge annexed together.

It is greatly hurtfull to men, and an offence vnto God, to haue deuotion without true knowledge of God, shewed vnto vs in his law, though it be in deuout praying, fasting, charitable relieuing, or otherwise in most straite order and manner of liuing.

To know truely the will of GOD, is to pray truely, and to liue deuoutly and holily.

First, before thou prayest, cast away from thee (with a repentant heart) all thine iniquitie: and then call vpon God, and he will heare thee, relieue thee, quiet thy conscience, and most ioyfully comfort thee. Plotinus.

True and acceptable prayer vnto God, is to craue any thing at the hand of God answerable to his will, hauing our heart lifted vp vnto him during all the time of prayer.

Pray to God at the beginning of thy workes, that thou mayst bring them to a good conclusion. Xenoph.

Worship God with a pure heart: pray vnto him, and he will aduance thee.

When thou wilt fast, purge thy soule from filth, and abstayne from sinne, for God is better pleased therewith, then with abstayning from meates. Hermes.

Pray earnestly for Repentance, and continually make thy faithfull petition and supplication to the euerliuing God: call vpon him in the day, and forget him not in the night.

When temptation inuadeth thee or giueth vnto thee a cruell and sharpe assault, then earnestly, heartily, and faithfully call on God for his helpe, Pithagor.

and that by prayer being continuall, perfect, and pure, thou maiſt preuaile and obtaine the victory.

Hierome. With reuerent faſting, and abſtinence, the bodily paſſions of man are to be cured: and with Prayer the peſtilent infections of the minde are to be healed.

Prayer is a vertue that preuayleth againſt temptation, and againſt all cruell aſſaults of infernall ſpirits, againſt the delights of this lingering life, and mottons, and the fleſh.

Antiſthen. The ſureſt way for men to eſcape the danger of all their enemies, is alwayes to be buſily occupyed in deuout praying, and to be continually mindfull of well-doing.

Plato. Thou oughteſt daily to pray for the happy eſtate and proſperitie of thy Prince, and of others that by him are ſet in authoritie, for of them dependeth the peace and tranquilitie of the Common-wealth.

Vertuous and well diſpoſed men, doe daily pray vnto God for the cleanſing of the impurity of the heart, and doe watch it with all diligence that they can, and labour to reſtraine the corruption thereof, that it burſt not out, eyther to the hurt of themſelues or others.

Socrates. God hateth the prayers and ſacrifices of wicked people.

Put thy truſt in God, and pray vnto him, and hee will keepe thee from a wicked wife, for which there is none other remedy.

To be watchfull in Prayer is the certayne and onely meanes to obtaine all our deſires, ioyning thereunto an aſſured faith in God, before whom

Plotinus. we make our prayer. Pray that God may giue thee true, hearty, and earneſt repentance, and increaſe

of

of thy faith: for they both (for their excellency) as the ſpeciall gifts of God, are moſt conuenient for thée: becauſe the word of God (which he himſelfe hath ſpoken) is the truth, and ſhall iudge in the laſt day.

When thou entereſt into prayer, let thy prayer be to this end, ſpecially that God (as he is mercifull, ſo he) will mercifully reueale and open more and more to thine heart, the true féeling, knowledge and vnderſtanding of his truth, and to giue thée alſo grace that in thy conuerſation thou maiſt truely expreſſe the fruits thereof.

Make thy prayer perfect in the ſight of God: for prayer is like a ſhip in the Sea, which if it be good, ſaueth all therein, but if it be nought, ſuffereth them to periſh.

Pray not to God to giue thée ſufficient, for that he will giue to each man bnaſked, but pray that thou mayeſt be contented and ſatisfied with that which he giueth thée. Plutarch.

Tyrants prayers are neceſſary.

The ſumme of all.

Prayer is the moſt holy and diuine ſeruice
That man here in earth vnto God may preſent:
Prayer with repentance is the due and perfect ſeruice,
That withſtandeth the Diuell and his curſed intent.
Pray to God, truſt in him, but firſt be penitent:
For as a ſound ſhip ſaueth them that be therein,
So Prayer with repentance ſaueth from drowning in ſinne.

THE

THE TENTH BOOKE:

Cap. I.

Of Women.

Diogenes. HE that ſéketh and deſireth to haue the fellowſhip of a Wife, ought to win her with vertuous diſpoſition, honeſty, manners, and good behauiour.

Mar.Aur. Naturally in times paſt, wiues were adorned with theſe Vertues, to wit, to be ſhamefaſt in their countenances, temperate in words, wiſe of wit, ſober in going, méeke in conuerſation, pittifull in correction, well regarding their liuing, no company-kéepers, ſtedfaſt in promiſe, and conſtant in loue.

Socrates. Crabbed Wiues are compared to rough ſtirring horſes.

As a ſhrewde horſe muſt haue a ſharpe bridle, ſo a ſhrewde Wife ſhould be ſharply handled.

Order thy Wife as thou wouldeſt thy kinſfolke.

Seneca. Giue thy wife no power ouer thée, for if thou ſuffer her to day to tread vpon thy foote, ſhée will to morrow tread vpon thy head.

Socrates. He that can abide a curſt wife, néedeth not to feare what company he falleth in.

Mar.Aur. There is not ſo fierce and perillous an enemy to a man as his wife.

A nice wife and a backe doore,
Oft maketh a rich man poore.

The vſe of friendſhip, the comely port and the eſtimation of an honeſt man, is not a little impayred by an idle and light wife.

Like as a blocke though it be decked with gold, pearles, and gems, is not to be regarded, except it repreſent the ſhape of ſomething: euen ſo a wife be ſhée neuer ſo rich, yet if ſhée be not obedient to her husband, ſhée is nothing at all worthy to be regarded. Plato.

Such wiues as would rather haue fooliſh husbands, whom they might rule, then to be ruled by ſober wiſe men, are like him that would rather lead a blinde man in an vnknowne way, then follow one that can both ſée, and alſo knoweth the way well. Hermes.

Like as no man can tell where a ſhyppe wyngeth, but he that weareth it: ſo no man knoweth a womans diſpoſition, but he that marrieth her. Socrates.

The husband that forſaketh his wife becauſe ſhée is greeued with her manners, is like him, who becauſe a Bée hath ſtung him, doth forſake the hony. Hermes.

He that fiſheth with poyſon, catcheth fiſh, but euill and corrupted: and ſo they that endeauour to get them wiues or husbands by deceits and charmes, may lightly get them, but better vngotten. Plato.

Like as they which kéepe Elephants, weare no light coloured garments, nor they which kéepe wilde Buls, weare any Purple, becauſe ſuch colours doe make them fierce: ſo ought a wife to abſtaine from ſuch things as ſhée knoweth will offend her husband. Plutarch.

They

Ariſtotle. They which were wont to doe ſacrifice vnto Iuno the Goddeſſe of married women, take alwaies the gals out from the beaſts which they ſacrificed: ſignifying thereby, that all anger and diſpleaſure ought to be farre from married folkes.

Socrates. The rule for a wife to liue by, is her husband, if he be obedient to publike lawes.

The beſt way for a man to keepe his wife chaſt, is not to be iealous, (as many fond fooles are) but to be chaſte himſelfe, and faithfull vnto her.

Ariſtotle. There can be no greater honor for an honeſt wife, then to haue an honeſt faithful husband, which careth for her and for no woman elſe, thinking her more chaſte and faithfull then any other.

The husband can doe his wife no greater wrong then to ſeeke the fellowſhip of another woman.

Mar. Aur. It is but ſmall wit in a man to ſet by the fantaſies of his wife, or to chaſtiſe openly, that may be righted betweene them ſecretly.

Socrates. Wiues muſt be the more borne with, becauſe they bring forth children.

It were better for a woman to be barren,
Then to bring forth a vile wicked carren.

Mar. Aur. Women be of right tender condition, they will complaine for a ſmall cauſe, and for leſſe will riſe vp into great pride.

Portegeus In three points women and fooles are commonly of like condition: they are full of vaine affections, curious and peeuiſh to pleaſe, and very wilfull in fooliſhneſſe.

Tertullian Woman was the firſt forſaker of Gods Law, the diſcloſer of the forbidden tree, and the gate of the Diuell.

Ariſtotle. A Woman is a neceſſary euill.

Women in miſchiefe are wiſer then men.

Hardly

Hardy is that Woman, that dare giue counsell to a man, but hée is fole-hardy that taketh it of a woman: he is a fole that taketh it, and hée the more fole that asketh it, but he is the most fole that fulfilleth it. Mar. Aur.

Women be more pittifull then men, more enuious then a serpent, more malicious then a tyrant, and more deceitfull then the diuell. Socrates.

It is better to be in company with a serpent, then with a wicked woman. Socrates.

Women by nature are borne malicious. Mar. Aur.

So it is naturall for a woman to despise the thing that is giuen her vnasked: so is it death to her to be denied of that shée doth demand. Mar. Aur.

There is no creature that more destroyeth honor and worse keepeth it then a woman.

Gay apparelled Women stand forth as baites to catch men that passe by: but they take none but such as will be poore, or else such as be ignorant soles, which know them not.

Women desire to sée and to be séene. Chilon.

A faire whore is a swéet poyson.

He that haunteth much womens company, cannot be strong: nor can hée be rich that delighteth much in wine.

Womens counsaile is weake, and a childes is vnperfect.

We note inconstancy in children, and likewise in women: the one for slendernesse of wit, and the other as a naturall sicknesse. Seneca.

In men we note audacity, but commonly in women timerosity. Alex. Scu.

Women with their lightnesse, and children with their small knowledge, occupy themselues in things present: but wise men doe thinke on that Mar. Aur.

that

that is paſt, they ordaine for that which is preſent, and with great ſtudy doe prouide for the time to come.

Pithagor. There are in a womans eyes two kindes of teares, the one of griefe, the other of deceit.

Vſe no womans company except neceſſity compell thée.

Pithagor. They that had rather be conuerſant amongſt women then amongſt wiſe men, are like Swine that had rather lie rotting in durt and draffe, then in cléere and faire water.

With the fatreſt women brothell houſes are peopled.

Mar. Aur. Beauty in womens faces, and folly in their heads, are two wormes, which fret life, and waſte goods.

Women that will haue ioy of their daughters, ought to take from them all ſuch occaſions and liberty, whereby they ſhould be euill.

The woman that will kéepe her ſelfe from care and her daughter from perill, let her ſée the time of her daughter alway well ſpent in ſome honeſt and godly exerciſe.

When the hands are occupied with any good exerciſe, then the heart is void from many idle and vaine thoughts.

Mar. Aur. Women are ſo fraile, that with kéepers with great paine they can kéepe themſelues. And for a ſmall occaſion they will loſe altogether.

Mar. Aur. Women are ſo extreame in all head-ſtrong extremities, that with a little fauour, they will be exalted and grow into great pride, and for a ſmall vnkindneſſe they retaine great hatred.

Women for a little goodneſſe looke for a great hire, but for much euill no chaſtiſement.

Take

Take héede to the meate that a ſealous woman Senec.
giueth thée.

A fierce beaſt and a perillous enemy to the Mar. Aur.
Common-wealth is a wicked woman: for ſhe is of
much power to doe great harme, and is not apt to
follow any goodneſſe.

The with-drawing and keeping of Women
cloſe, is a bridle to the tongue of ill men, and the
woman that doth otherwiſe, putteth her good name
in danger.

It were better for a woman neuer to be borne Socrates.
then to be defamed.

A wicked woman once defamed, thinketh all
others to be ſo likewiſe, and deſiring they ſhould
ſo be, will indéede ſay that they are, and procure to
haue them euill famed: for to the intent ſhee may
couer her owne infamy, ſhee infameth all others
that be good.

All things done wickedly is ſinne, and may be
amended: but a diſhoneſt woman alwayes is in-
famed.

A woman of good name feareth no man with an
euill tongue.

Women cannot conſerue the reputation of
their eſtate and degrée, but by keeping their per-
ſons in great feare, honeſty, and good order.

It were great wickednеſſe in men to ſay that
all women are euill that be euill ſpoken of.

Thoſe women that héepe themſelues in their Mar. Aur.
houſes, well occupyed in their buſineſſe, temperate
in their words, faithfull to their Husbands, well
ordered in their perſons, peaceable with their Socrates.
Neighbours, being honeſt among their owne fa-
milies, and chaſtefaſt among ſtrangers, ſuch (I
ſay) haue attayned great renowne in their liues,

and

and left eternall memory of them after their death.

Plutarch. Neither gorgeous apparell, nor excellent beauty, nor plenty of gold or riches, become a woman so well as soberneſſe, ſilence, faithfulneſſe, and chaſtitie.

Women are no leſſe apt to learne all ill manner of things then men are.

Sweet ſauours and opies are more meete for women then for men.

Like as a Trumpetter ſoundeth out his meaning by the voyce of the Trumpet, ſo ſhould a woman let her huſband ſpeake for her.

Hermes. Silence in a woman is a pretious vertue.

The ſumme of all.

He that gladly ſeeketh the company of a wife
Ought onely to winne her by vertuous diſpoſition,
To imbrace her for her vertue, and to leade a quiet life,
Refuſing much riches with whoriſh conditions:
Women be commonly of moſt tender affection,
And better it is with a Serpent to be in company,
Then with a wicked woman for to marry.

Of the Tongue, Detraction, Speech and Silence. Cap. II.

The Tongue is a ſlippery and nimble inſtrument, wherby commonly the treaſures of the heart are in ſuch wiſe vnlocked, taped forth, and ſpread abroad, that not onely thereby friendſhip is greatly ingendred, earthly Treaſures increaſed, the life quietly ſtabliſhed, perpetual praiſe and euerlaſting felicitie obtayned, but contrariwiſe friendſhip is decayed, worldly riches are dimi-

diminished, the life most miserably wasted, infamy and immortall payne is thereby purchased.

The tongue, if it be well used, is the most precious member of a man, but otherwise the most detestable pernitious evill, and full of pestiferous poyson.

It is a most plaine and sure argument, that the heart within is very filthy, and foulely defiled and corrupted, whensoever the tongue is wickedly bent and uttereth uncleane, filthy, and wicked speeches.

Detract not, neyther speake evill of thy Neighbour behinde his backe. Boëtius.

Detraction is, to speake evill of him that heareth not: or it is a lying, malicious, hypocriticall, crafty, pernicious, and hurtfull speech.

Detraction, being a venemous evill, or ranke poyson of the Divell, is poured by him into the hearts onely of wicked and malicious men, who naturally in their proud, ouer-lofty, and stout courage, wickedly ouer-whelmed with selfe-will and folly, spare not at any time (in the contempt of all vertue, true Religion, and honesty, and for the satisfying of their despighfull and cursed humors) to blow out with evill-sauoured and stinking breaths, the very shamefull and hurtfull blasts of slanderous and evill reports; whereby euen the very goodly are of their good name and fame impayred, their estimation discredited, their friends abated, their wel-fare much hindered, and their loyes here so shaken in this life, that as men drowned in dolor and heauinesse, voyde of worldly ioy, they are driuen with bitter teares to cry daily vnto God for helpe, and to be deliuered of such their cursed detractors.

Such a miſchieuous euill commonly is this ſin of detraction in the heart of the proud and vnſkilfull fooliſh man, that there is neyther long familiarity, accuſtomed fellowſhip, nor cauſes of approued friendſhip, neyther affinity, kindred, or conſanguinity, neyther yet any ſtate or degree that can once bridle him or ſtay him from doing much miſchiefe, if hée can, with his moſt poyſoned and venemous tongue.

Like as Rats and Miſe eate and gnaw vpon other mens meate: ſo the Detractor eateth and gnaweth vpon the life and fleſh of others.

Back-biting, lying, and ſlandering, are ſworne companions together.

Back-biting hath this peculiar euill, that is, it hurteth a man abſent, and ſo couertly and craftily that the party is not aware of it, but is ſodainely vndone (O poore wretch) before hee doth eyther know by whom, how, when, or wherefore hee is vndone.

The firſt euill of back-biting is, that it eyther hurteth Charitie, or elſe when it hath otherwiſe impayred, it giueth vnto it a great wound, and ſo extinguiſheth it commonly altogether.

Back-biting hurteth charitie, when it diſſeuereth friends aſunder, and bringeth them into diſſention and hatred, and it is thereby the ſoner wounded when it deceyueth it, and (if he can) doth alſo vtterly extinguiſh it, when it increaſeth the fire betwixt them that be already in diſſention, inflaming it more and more.

He that is giuen to the vice of back-biting and ſlandering, is worthily ſubiect vnto the common hatred of all men, and to be eſchewed of all men as a moſt peſtilent plague. And at his entrance

into

into any other place, among company, euery mans mouth to be eyther ſtopped againſt him, or otherwiſe opened to hiſſe him out of the doores.

Whileſt the back-biter liueth, all the world curſeth him: if he be in danger or doe periſh, there is no man ſorry for him, and the remembrance of him after he is dead, raigneth, in curſing and banning of him.

He is to be counted vertuous and wiſe that alwayes diſpoſeth his tongue to ſpeake of God, and godlineſſe. Plato.

Speake euer of God, and God will alwayes put good words into thy mouth: for the ſpeaking and thinking of God ſurmounteth ſo much all other words and thoughts, as God himſelfe ſurmounteth all other creatures. Socrates.

As our talke of God ought to be moſt reuerent and holy, with moſt ſweet and faire words: ſo muſt alſo all our deedes before him be moſt holy, ſweete, perfect and good.

Let not thy tongue run before thy wit.

Let thy minde rule thy tongue.

Vſe thine eares more then thy tongue.

Moderate thy luſts, thy tongue, and thy belly.

Hee is wiſe and diſcreet that can refraine his tongue.

The tongue is the bewraier of the heart. Pithagor.

There is not a worſe thing, then the deceitfull and lying tongue. Socrates.

An euill tongue is ſharper then a ſword.

Death deliuereth a man from all enemies ſaue the tongue.

The tongue of a fole is the key of his counſaile, which in a wiſe man wiſedome hath in keeping. Socrates.

The tongue of a wiſe man is in his heart, but the heart of a foole is in his tongue.

Socrates. The ordering the tongue is a tryall moſt true
To know if a man his luſt can ſubdue:
For he that cannot rule his tongue as him liſt,
Hath much leſſe power other luſts to reſiſt.

If by wicked Tongues thou art ſtirred to vnreſt and griefe, and feeleſt thy ſelfe through thine owne innocency to be by them abuſed: let this be vnto thee againſt them a neere and ſpeciall remedy, that is, arme thy ſelfe with patience, with meekneſſe and ſilence, leſt through multiplying of words with thine enemy, thou be found amongſt wiſe men to be as euill as he.

Mar.Aur. It is a thing certayne, when one is merry, hee ſaith more with his tongue, then hee thinketh with his heart: and contrariwiſe, when one is heauy, the eyes weepe not ſo much, nor the tongue cannot declare that, which is locked within the heart.

Ariſtotle. Keepe meaſure in thy communication, for if thou be too briefe, thou ſhalt not be well vnderſtood: and if thou be too tedious, thou ſhalt not be well borne in minde. Either talke of vertue thy ſelfe, or giue eare to them that talke thereof.

It is better to heare then to ſpeake.

Thales. We ought to heare double as much as wee ſpeake, and therefore nature hath giuen vs two eares, and but one tongue.

Socrates. A man hath power ouer his words till they be ſpoken, but after they be vttered, they haue power ouer him.

A man ought to conſider before what hee will ſpeake, and to vtter nothing that may afterwards repent him.

The

He that ſpeaketh little, hearkeneth and learneth at the ſpeech of others, but when he ſpeaketh, others learne of him. Pithagoras

To talke of God is the beſt communication, and to thinke of him is the beſt ſilence.

Talke no euill of God, but ſearch diligently to know what he is. Socrates.

The filth of worldly wiſedome is knowne by much ſpeech.

Words without good effect, are like a great water that drowneth much people, and doth it ſelfe no profit. Plato.

Abſtaine from words of ribaldry: for a tongue ouer-liberall nouriſheth folly.

They that robbe, ſpeake euill of, or ſlander the dead, are like furious dogs, which bite and barke at ſtones.

He that bableth much, declareth himſelfe to haue ſmall knowledge.

Caſt whiſperers and tale-bearers out of thy company.

Let no man ſay, I would and I cannot withdraw me from vice: It is better ſaid, I may, but I will not follow vertue. Mar. Aur.

Men ought not to vſe any talke or communication, but ſuch as ſhould be fruitfull to edifie, as well the hearer as the ſpeaker. Diogenes.

So ſpeake as thy words be not reproued.

An idle word ſhall not eſcape vnpuniſhed.

When the vngodly and malicious perſons are ſuffered to ſpeake what they liſt, without reproofe and puniſhment, there is nothing more pernicious in the world to make debate, and to breake the bond of that moſt incomparable vertue of Amity.

Philip. It lyeth in our selues to be well or euill spoken of.

Thesilius. Rude words that are profitable and true, are better then sweete words being full of deceit and flattery.

Diogenes. The habite of the minde is best perceiued by a mans talking.

Hieronie. Deuout conuersation without communication as much as by example it profiteth, by silence it hurteth: for with barking of dogs, and with the staues of shepheards the raging wolues be hindered of their purposes.

Socrates. Silence and speech are both good, vsed in due time, but otherwise are both nought.

Pithagor. Frame thy speech according to thy garments, or fashion thy garments like vnto thy speech.

Giue no man cause to speake euill of thee.

Hermes. Neither suffer thy hands to worke, nor thy tongue to speake, nor thine eares to heare that which is euill.

Socrates. When thou talkest with a stranger, be not to full of communication, till thou know whether hee be better learned then thou, and if thou be better, speake thou the boldlier, else be quiet and learne of him.

Plato. Hastinesse of speech causeth men to erre.

Philotas. It is much more easier for an innocent to finde many words in his speaking, then for a man in his misery to keepe a temperance in his tale.

The holinesse and cleannesse of the mouth, standeth in the vtterance of rightnesse & truth: and the prophanation & defiling thereof, is by lyings and vntruths: for as no cleane stuffe can proceed out of filthy lips, so the noysome blasts of such euill seasoned breath annoyeth greatly the honest eares of

of the godly: and who will looke for ſweete wine out of the ſame veſſell from whence Vineger is daily drawne out?

The fayre water is defiled that paſſeth through miery ſpringes.

Whatſoeuer thou wilt ſpeake, before thou vtter it, shew it ſecretly to thy ſelfe.

Beware of ipes and tale-bearers.

The flying tales of light folkes are commonly the grounds of bad rumors.

Speake not to him that will not heare, for ſo thou ſhalt but vexe him.

Thinke not ſuch things honeſt to be ſpoken, that are filthy to be done.

A man is by nothing better knowne, then by his communication.

If thou ſpeakeſt what thou wilt, thou ſhalt heare that thou wouldeſt not. Diogenes.

Faire ſpeech in preſence,
with good report in abſence,
And manners in fellowſhip
obtaineth good friendſhip.

He that ſpeaketh truth, cannot be aſhamed of that he ſpeaketh. Ariſtotle.

Faire and ſmooth communication onely framed to pleaſe the hearer, is properly to be called a trap or ſnare of hony.

Tell not abroad what thou intendeſt to doe, for if thou ſpedſt not thou ſhalt be mocked. Pittacus.

Be ſecret in counſell, and take hede what thou ſpeakeſt before thine enemies. Liberates.

He that is beautifull, and ſpeaketh vnſeemely things, draweth a ſword of Lead out of an Ivory ſcabberd. Ariſtippus.

Let not the authority of the ſpeaker perſwade

thée, nor regard thou his person that speaketh, but marke well what is spoke.

Heare that which vnto thée belongeth.

Heare much, speake little, be sayre spoken, answere aptly: thinke first, then speake, and last of all fulfill.

Pithagor. By silence the discretion of any man is knowne: and a fole keeping silence seemeth wise.

Silence in a Woman is a great and godly vertue.

Plato. As empty Vessels make the lowdest sound, so they that haue the least wit are greatest babblers.

Plutarch. They that are ready to take a tale out of another mans mouth, are like vnto them who seeing one proffered to be kissed, would hold forth their lips to take it from him.

Seneca. As the vessell cannot be full, which alwayes sheddeth out, and taketh nothing in; so that man cannot be wise that euermore talketh, and neuer hearkeneth.

Aristotle. Like as cleare glasse can hide nothing, so there be many that can keepe secret and dissemble nothing.

Aug. Cæs. The rewards of faithfull silence are without danger.

The summe of all.

Both speech and silence are excellent vertues,
Vsed in time and place conuenient,
Of which the best and easiest to abuse
Is speech, for which men oftentimes repent:
So doe they not where ere they be silent.
Yet be not dumbe, nor giue thy tongue to lease,
But speake thou well, or heare and hold thy peace.

Of

Of Fortune. Cap. III.

This tearme of Fortune or chance, vsed of men, proceeded first of ignorance and want of true knowledge, not considering what God is, and by whose onely fore-sight and prouidence, all things in this world are séene of him before they come to passe.

Fortune is such a Mistresse, that shée ruleth Realmes, ouer-commeth Armies, beateth downe Kings, exalteth Tyrants, to the dead shée giueth life, to some renowne, and to some shame.

Fortune giueth these euils, and we séé it not: with her hands she toucheth vs, and wée féele it not: shée treadeth vs vnder fœte, and we know it not: she speaketh in our eares, and we heare it not; she cryeth aloud vnto vs, and we vnderstand her not: and this is because wée will not know her. And finally, when wée thinke we are most sure, then are we most in perill. Mar. Aur.

If the Fortune of this world make thée reioyce ouer thine enemies, it may make them reioyce ouer thée. Plato.

Be not proud in prosperity, nor despayre in aduersitie. Plato.

In prosperitie beware, and in aduersitie hope for better fortune.

The nature of Fortune is to be alwayes mutable and inconstant: neyther is she a giuer of any thing to any man for any continuance, but onely a lender for a very short time. And those whom Fortune seemeth longest to support and flatter with abundance of all things, them (many times) God least fauoureth.

Euill

Euill men by their bodily ſtrength reſiſt their miſfortunes: but good men by vertue of the ſoule abide them patiently.

Mar.Aur. As in all proſperity alway there falleth ſome ſiniſter fortune, eyther ſone or late: ſo therewith Fortune doth arme and apparell vs, where ſhee ſeeth wee ſhall fall to our great hurt. Fortune comming with ſome preſent delight or pleaſure, is a token that by flattering vs ſhee hath made ready her ſnares to catch vs. It is an infallible rule of enuious Fortune, that this preſent felicity is giuen with a pricke of a ſodaine fall of miſchance.

Such as Fortune lifteth vp with great Riches, ſhee full cruelly giueth them profound bitings.

Fortune is alwayes ſlippery, and cannot be holden of any againſt her will.

Anaxag. Through idleneſſe, negligence, and too much truſt in Fortune, not onely men, but Cities and kingdomes are vtterly loſt and deſtroyed.

Mar.Aur. What number hath beene ſeene, that the chances of Fortune could not abate, and yet within a ſhort while after, vnawares, with great ignominious ſhame haue ouerthrowne themſelues?

Fortune with her tyranny chaſteneth them that ſerue her, ſhee beguileth euery perſon, and no perſon beguileth her: ſhee promiſeth much, and fulfilleth nothing: her ſong is weeping, and her weeping is ſong to them that be dead among wormes, and to them that liue in proſperity. At them that be preſent ſhe ſpurneth with her feete, and threateneth them that be abſent. All wiſe men ſhrinke from her, but a fole ſheweth her his face.

Socrates. To haue beene fortunate is the moſt miſfortune,

There

There cannot be a more intollerable thing, then a fortunate fole.

The aduentures of men are ſo diuers, and ſickle Fortune giueth ſo many ouertwart turnes, that after that ſhé hath a great ſpace giuen great pleaſures, incontinent we are cited to the ſubtile trailes of repentance. Mar.Aur.

The greateſt hap of all, and the greateſt deſire of men is to liue long: for diuers chances that fall in ſhort time, may be ſuffered and remedied by long ſpace. Mar.Aur.

Right fortunate is that man that loſeth his life, and leaueth behind him perpetuall memory.

Infortunate and vnhappy are they that be in proſperity, for ſurely they that be ſet in high eſtate, cannot flye from the perill of Scilla, without falling into Charibdis.

Fortune is to great men deceitfull, to good men vnſtable, and all that is high is vnſure. Tullius.

Mocke not another man for his misfortune, but take héed by him how to auoide the like misery.

Our liues are ſo doubtfull, and fortune ſo wayward, that ſhé doth not alwayes threat in ſtriking, nor ſtriketh in threatning: for oft times falſe Fortune ſhaketh her weapon, and ſtriketh not: and another time ſtriketh without ſhaking.

As Fortune beckeneth, ſo fauour inclineth.

Fortune aduanceth and lifteth vp, but all men by nature are equall in dignity. Iuſtinus.

By Nature all men be equall in dignity,
By Fortune more one then another aduanced:
This who ſo conſiders in his ſupremacy,
Ought looke to himſelfe, and well be aduiſed.
By fortunes good fortune who commeth in fauour,
By fortunes misfortune may catch a diſpleaſure.

The

Hermes. The wicked ſometime ſéeme fortunate.

Ariſtotle. No man is happy indéede whiles he liueth.

Thales. If any man be happy, it is hée that hath bodily health, riches, a learned, and not a vaine minde.

This is a thing moſt happy, that Fortune in her cruelty, hath no weapon ſo ſharpe and cruel, as can once pierce or wound the ſoule.

Wiſedome and diſcretion are moſt to be vſed in time of miſfortune.

Kéepe cloſe thy miſfortune, leſt thine enemies reioyce at it.

Tullius. There is alſo moderation in the toleration of Fortune of euery ſort, which of Tully is called equability, that is, there ſéemeth alwayes one viſage and countenance, not changed either in proſperity or aduerſity. Moreouer, a man ſhould not bowe for any fortune or trouble of minde.

Nothing vnto a man is miſerable, except he ſo thinke it: for all fortune is good to him that conſtantly with patience ſuffereth it.

Seneca. As a cunning workeman can faſhion the Image of any matter: ſo a wiſe man ſhould take in good worth all kindes of fortune.

The ſumme of all.

Fortune is a variable and ſtrange Miſtreſſe,
And vncertaine to truſt to in all her doings:
For Fortunes crooked euils her name doth expreſſe,
Which daily are felt with her haſty ſhort turnings:
She quencheth & deſtroyeth with her ſharpe profound biting:
And for this intent chiefly miſfortune ſhould be ſuffered,
Becauſe true friends are beſt thereby declared.

Of

Of Riches, and rich Men. Cap. IIII.

RIches are in the number of things that may be eyther good or euil, which is in the arbitrement of the giuer. Xenoph.

To delight in riches is a dangerous vice. Socrates.

He is rich that contenteth himselfe with his pouerty.

The richest thing to a man is his Soule and reason, by which he kéepeth iustice and eschéweth sinne. Hermes.

He is most rich that hath most wisedome. Polion.

There is no greater riches then the agrément of good mens mindes.

He that is contented and satisfied with himselfe, is borne with great riches.

Abstinence from couetousnesse is great riches.

Riches for the most part are hurtfull to them that possesse them. Plutarch.

Those that be rich, are not onely vexed with desire to encrease greatly their wealth, but also are sore troubled with feare, lest they should lose that which they haue already attained vnto. Cicero.

He hath most that coueteth least.

Not to desire riches, is the greatest riches.

None are in more surety then they that lacke most riches.

If thou séeke to be rich, thou shalt find therewith sorrow, carefull trauell, misery, veration of minde, and much mischiefe. But if thou séeke to be godly, thou shalt finde comfort, wealth, prosperity, peace of conscience, and all felicity.

As sickenesse and health can neuer agree,
So gold without rest is but misery.

Vertues

Aristotle. Vertue is greater riches then either siluer or gold.

Pithagor. Hée is not rich that enioyeth not his owne goods.

Sufficiance is better in riches then abundance.

Plato. Labour for the riches that after death profiteth the soule.

Hermes. A couetous man cannot be rich.

Care not what riches thou loosest for the winning of true friends.

Purchase thy riches truely, and spend them liberally.

Aristotle. Seeke not the riches of this world, and shame in the other: seeing this world is no more but onely a baiting place to goe to the other world.

Mar. Aur. It is a great wonder to heare and see, how Fathers climbe to haue riches, and their children descend to haue viciousnesse, to see Fathers honour their children, and children to infame their fathers: to see fathers giue rest vnto their children, and little children to giue trouble to their old fathers: yea, sometime the fathers dye for sorrow, that their children dye so soone, and the children weepe because the fathers liue so long. Also the honour and riches that the fathers haue procured with great thoughts, the children lose with little care. And this is certaine, that the fathers may gather riches, with deceit and craft, to sustaine their children, but God will not haue durable that is begun with euill intention, and is founded on the preiudice of others, though possessed by an heyre, and though the heauy destinies of the Fathers permit that their riches be left to their children, to serue them in all their vices for their

pastime,

paſtime, at the laſt, according to their merits, GOD will that their Heyre and Heritage ſhall both periſh. Finally, all that with great thought hath beene gathered for their children, whom they loue well, and with whom they much content themſelues, ſometime another heyre, of whom they thinke leaſt inioyeth it.

God doth permit that the couetous fathers in gathering with great trauaile, ſhould dye with the ſame, to leaue their riches to their vicious children to ſpend badly. Mar. Aur.

Great abundance and plenty of riches cannot of any man be both gathered and kept without ſinne. Hierome.

Riches and the ſubſtance of the world robbeth and ſpoyleth a man of much better Riches, that is to ſay, the loue of vertue, and of all godly exerciſe.

Gold is a corruptible matter or ſubſtance, and ſhall therefore once be conſumed: but that treaſure for the which Mans ſoule ought to labour, ſhall neuer be waſted, neyther in quality, nor in quantity impayred or diminiſhed, that is, ſhall alway be like good, and like much. Wherefore whatſoeuer payne be taken about the getting of ſuch Treaſure, it ought not to be imputed grieuous: weighing well the vertue of the gayne, and the moſt happy reward in the end. Plato.

Great poſſeſſions or ſubſtance maketh Vertue ſuſpected, becauſe they be miniſters of pleaſant affections, and alſo nurſes of wanton appetites. Alex. Seu.

Thoſe riches are to be deſpiſed, which with liberality are waſted, and with ſparing doe rot. Pithagor.

Be not carefull for worldly riches, for GOD hath prouided for each man ſufficient. Socrates.

Prepare

Prepare thée such riches, as when the Ship is broken, may swim and escape with their master.

Plato. Trauell not to get that which will lightly perish.

Estéeme him as much that teacheth thée one word of wisdome, as if he gaue thée gold and precious stones.

Such things as thou hast, vse as thine owne, and keepe them not as though they were another bodies.

Boast not thy selfe of that which is another mans.

Homer. When prosperitie promiseth securitie and rest in the goods of this world, it is an hard thing and a rare to thinke God onely to be the giuer thereof, and can sodainely take the things away that haue béene gathered with great paynes and trauels.

Learning is great Riches to the poore, and it garnisheth the rich.

Where Riches are honoured, good men are despised.

Immortall honour is better then transitory Riches.

Plato. Hée that keepeth a Man from shame, is better then the Riches gotten thereby.

Desire of Riches waxeth infinite.

Hermes. It is a miserable thing, a rich man to be decayed and faine into pouerty.

Hée is not happy that hath Riches, but hée that rightly vseth them.

The Riches of this World abused, ingendreth pride and forgetfulnesse of God.

Solon. There be three causes noted, that chiefly moue mens mindes to desire these worldy goods: one is the

the loue of wealth, eaſe, mirth, and pleaſure: the ſecond is, the loue of worſhip, honour, and glory: the third is, the doubtfulneſſe and miſtruſt of wicked and faithleſſe men, that are carefull of liuing here in this life.

They be worſe that be lately made rich, then they which haue bene rich a great while.

It is a fooliſh madneſſe to thinke that rich men be happy.

He hath Riches ſufficient that needeth neyther to flatter nor borrow.

The more that a man hath of abundance, Pithagor.
So much the leſſe he hath of aſſurance.

Sufficiſance is the caſtle which keepeth wiſe men from euill workes.

He is neyther rich, happy, nor wiſe, Solon.
That is a bond-man to his owne auarice.

Great buſineſſe the heart hath to ſearch for the Mar. Aur.
goods of this world, and great trauaile to come to them: but the greateſt dolor without compariſon, is at the houre of death to depart and leaue them.

Rich men through exceſſe and delicious plea- Ariſtotle.
ſures, are more fooliſh & corrupt then any others.

Rich men had need of many leſſons to doe well.

Rich men (their affection reſpected) had neede Diogenes.
of many precepts and counſailes, both touching their keeping of hoſpitality, and to the exerciſing alſo of their bodies with labour, leſt they ſhould moſt corruptly fal with conſent into the filthy motions of the body, & other inconueniences, wherof the poore neede no ſuch admonitions.

Treaſure by falſehood ſeeming to augment, Hermes.
Are euill gotten, but worſe ſpent:
Wherefore to be rich, who ſo doth intend,
Ought truely to winne, and duely to ſpend.

Anaxag. Men would liue exceeding quietly, if these two words (mine and thine) were taken away.

Pithagoras Couet not to waxe rich through deceit.

The time and riches are best bestowed, that are employed about the seruice of God.

Tullius. In thy prosperity, and when things flow towards thée, (euen at thy will and pleasure,) thou must the more earnestly flye pride, disdainfulnesse, arrogancy, immoderation of backe or belly, incontinency and lewdenesse of life.

Spend not too outragiously, nor be too niggardish: so shalt thou neither be néedy, nor in bondage to thy riches.

Upon a couetous man riches are lost, and are very pouerty to him: for he is neither the warmer, the better fed, nor the richer for them.

Diogenes. Rich men without learning, are called Sheepe with golden fléeces.

Charge not thy selfe with taking of vain goods, sith thou hast so small assurance of thy life.

Plutarch. The miserable rich person, the more that hee encreaseth in riches, the more hee diminisheth in friends, and groweth in enemies, to his damage.

Friendship is better then riches.

As the townes wherein men labour, waxe alwayes richer and richer, and such as are bent to idlenesse and pleasure decay daily, and come to vtter desolation: so the goods that be gotten by trauaile, study, and diligence, and so kept, shall continue and increase, but that which is euill gotten, or sodainely wonne, shall euen as sodainely vanish away againe.

Socrates. Like as an arrow that lighteth vpon a stone glanceth away, because the stone wanting softnesse yéeldeth not to receyue it: so the riches that

Fortune

Fortune giueth, not guided with diligence and circumſpection, vaniſheth away without profit.

The hauing of riches is not ſo commodious, Ariſtotle.
As the departing from them is grieuous.

A mans riches are no where ſo well laid vp and ſafely kept, as in the hands of his friends.

Small expences often vſed, conſume great ſubſtance. Seneca.

He which giueth riches or glory to a wicked man, giueth wine to him that hath a feuer. Ariſtotle.

As a golden bridle, although it garniſh an horſe, yet maketh him neuer the better: ſo although riches garniſh a man, yet can they not make him good. Plato.

Death deſpiſeth all riches and glory, and roleth both the rich and poore ſolke together. Boëtius.

Such as truſt in their owne ſtrength or riches, abuſe and blaſpheme the name of God, which hath not bene vnpuniſhed, nor neuer ſhall be in this world, nor in the world to come.

The ſumme of all.

Sith the perfect riches is ſuffiſance,
He is more rich that's content with pouerty,
Then he that hath of treaſures abundance,
Which no man may poſſeſſe well with ſurety.
Rich is he that can himſelfe ſatisfie
With feweſt things which be both ſafe and ſure,
There Fortunes gifts are double to endure.

Of Bleſſedneſſe, and Miſery. Cap. IIII.

Cicero. That man cannot be truely bleſſed, in whom vertue hath no place.

Thoſe men be truely bleſſed, whom no feare troubleth, no penſiueneſſe conſumeth, no carnall concupiſcence tormenteth, and thoſe alſo that are not ſoone ſtirred to fooliſhneſſe and gladneſſe.

All things truely belonging to bleſſedneſſe, doe chiefly conſiſt in the noble vertue of wiſedome.

A man that is wiſe, although hee fall into extreame neceſſity and pouerty, yet is he very rich, and greatly bleſſed.

That man which hath ſtrength, beauty, comely perſonage, nimbleneſſe of body, and thereunto likewiſe being added riches, honour, rule, and great glory of this world: yet if hée with all theſe be an vniuſt, intemperate, and fearefull man, and of no capacity, hée is not truely bleſſed, but moſt miſerable.

That man is worthily counted bleſſed, to whom nothing can ſéeme ſo intollerable, as to diſcourage him: nor nothing ſo pleaſant as proudly to puffe him vp, and make him vain-glorious.

A bleſſed life conſiſteth in the knowledge of things, which we doe attaine vnto by ſearching out the natures of them, and being once obtained, wée doe contemne all worldly things, and liue in ſecurity, which is the quietneſſe of the minde, or to be bold of vngodly care.

Plato. Finally, that man is truely bleſſed, to whom it ſhall chance, that once comming to old age, he then doe attaine vnto true wiſedome, and faſten himſelfe in true opinions.

Of

Of Beginning, and Ending. Cap. V.

GOD lacketh beginning and ending.

The moſt gracious and mighty beginner is God, which in the beginning created the World. Thales. Hermes.

God counſaile is the beginning and end of good workes. Zeno.

Begin nothing before thou firſt call for the helpe of God: for God (whoſe power is in all things) giueth moſt proſperous furtherance and finiſhing to ſuch good acts as we doe begin in his name.

Take good aduiſement before thou begin any thing, but when thou haſt begun it, diſpatch it quickly. Ariſtotle.

Begin nothing before thou knoweſt how to finiſh it.

Take good héed at the beginning to what thou graunteſt, for after one inconuenience another followeth.

Before any fact be by man committed, the end is firſt in cogitation, and laſt of all the fact.

Of ſmall faults not hindered at the beginning, oftentimes ſpring mighty miſchiefes.

Not the beginning of things, but the laſt end, muſt declare whether the ſame be well attempted or not. Photion.

Many things at the beginning are counted good, which at the end are knowne to be euill. Pithagor.

The end of caſuall things in the world, no man doth or may know.

To haue made a good beginning, is no ſmall portion of the worke done. Socrates.

In all workes the beginning is the chiefest, and the end hardest to attaine.

Plutarch. Like as a spot ought to be wiped out at first, lest with long tarrying it staine through, and bee worse to be gotten out: so should dissention be remedyed at the first, that it grow not vnto hatred.

Aristotle. Like as the stroke which a man seeth, may be the better received and defended: so the mischiefe which is knowne of before, can one the lesse harme.

Horace. Stop the beginning, so shalt thou be sure,
All doubtfull diseases to swage and to cure:
But if thou be careleſſe and suffer them brast,
Too late commeth plaister, when all cure is past.

Mar. Aur. Like as after the night commeth the dewie morning, and after that commeth the bright Sunne, and after the Sunne commeth a darke cloud, and after raine commeth faire weather, and after that commeth lightning and thunder, and then againe commeth faire weather: euen so after infancy commeth child-hood, and after child-hood commeth old age, and after old age commeth death, and last of all after death, commeth a fearefull hope of a sure life.

Euery man hath a beginning, a middle, and an end.

Plato. God respect and consideration to the end of things, preserueth both body and soule.

Pacuuius. When the godly shall haue their full entrance and beginning to euerlasting glory: and make their happy change from mortality to immortalitie: and leaue the corruptible drosse of this life, for treasures incorruptible: for gold, glory: for siluer, solace without end: for vaine apparell, roabs royall: for earthly houses, eternall pallaces: mirth

mirth without meaſure, pleaſure without payne, and felicity endleſſe: then alſo ſhall the end of the wicked be moſt lamentable: then ſhall haſtily come vnto them their iuſt reward of vengeance: then ſhall they with the end of this worlds vayne felicity enter into eternall damnation and miſery, then ſhall they cry, woe, woe, with endleſſe horrour, for their careleſſe life, and worldly ſecurity.

The ſumme of all.

God, that is moſt glorious, was th'almighty beginner
Of all that in heauen or in earth haue their being:
Which was without beginning, he is th'onely helper,
And furtherer of good workes to come to good ending.
Without counſell and aduiſement begin not any thing:
But conſider well the end, and waigh diſcretly,
What happily preſerueth both ſoule and body.

THE ELEVENTH BOOKE:

Cap. 1.

Of the Precepts of the Wiſe.

Haue in this Booke (which I diuided into two parts) put together the precepts & Prouerbs of morall philoſophy, and thoſe both of the pithieſt and briefeſt that I thought méete. Becauſe I would haue them better waighed and remembred, but ſpecially put in practiſe: for the following of one good saying, is better then the learning of a thouſand.

Solon. Worſhip God.
Reuerence thy father and mother.
Helpe thy friend.
Hate no man. Maintaine truth.
Sweare not. Obay the lawes.
Thinke that which is good.
Moderate thine anger. Prayſe Vertue.
Perſecute the euill with extreame hatred.

Thales. Honour thy King. Try thy friends.
Be the ſelfe-ſame that thou pretendeſt.
Abſtaine from vice. Loue peace.
Deſire honour and glory for vertue.
Take héed to thy ſelfe, and be circumſpect.

Deſerue

Deſerue praiſe of euery body.
Caſt whiſperers and tale-bearers out of thy com-
pany.
Take in good woꝛth whatſoeuer chanceth.
Be not high-minded. Iudge iuſtly.
Be carefull foꝛ thy houſehold.
Reade ouer good Bookes. Cleo.
Doe good to good people.
Refraine from foule Language.
Bꝛing vp in learning thy chilꝺꝛen that thou loueſt
beſt.
Be not ſuſpitious noꝛ iealous.
Vanquiſh thy parents with ſufferance.
Remember them which haue done thée good, and
foꝛget not their benefits.
Deſpiſe not thine vnderlings.
Deſire not other mens goods.
Runne not head-long into doubtfull matters.
Kéepe thy friends goods as ſafe as thou wouldeſt
thine owne.
Doe not that to another, which thou thy ſelfe ha-
teſt.
Threaten no body, foꝛ that is woman-like.
Be readier to goe to thy friend in time of his mi-
ſery, then of his pꝛoſperity.
Beare no malice.
Vſe temperance. Fly filthy things. Chilon.
Get thy goods iuſtly. Looſe no time.
Vſe Wiſedome. Pleaſe the moſt.
Be well mannered. Suſpect nothing.
Hate ſlander. Be not impoꝛtunate.
Let not thy tongue runne befoꝛe thy wit.
Pꝛoue not that which thou mayeſt not atchieue.
Loue as if thou wouldeſt hate, and hate as thou
wouldeſt loue ſhoꝛtly after.

Pleaſe

Pleaſe euery body. Hate violence.

Periander. Be alwayes one to thy friend, as well in aduerſitie, as in proſperity.

Performe whatſoeuer thou promiſe.

Keepe cloſe thy miſfortune, leſt thine enemy reioyce at it.

Sticke to the truth. Abſtaine from vice.

Doe that which is rightfull and iuſt.

Giue place to thy betters, and to thine elders.

Abſtaine from ſwearing. Follow vertue.

Moderate thy luſts and affections.

Prayſe honeſt things. Hate debate.

Be mercifull to the penitent.

Inſtruct thy children. Requite benefits.

Enhaunt wiſe mens company.

Eſteeme greatly good men. Fly rebuke.

Heare that which vnto thée belongeth.

Be enuious to no man. Anſwere aptly.

Doe nothing that may repent thée.

Honour them that haue deſerued honour.

Be fayre ſpoken. Feare the officers.

Maintaine concord. Flatter not.

When thou doſt amiſſe, take better counſaile.

Truſt not to the time. Hope well.

Be ſeruiceable to euery body.

Take good héed to thy ſelfe.

Reuerence thine elders with obedience.

Fight and dye for thy country.

Mourne not for euery thing, for that will ſhorten thy life.

Get a witty woman to thy wife, and ſhe ſhal bring thée forth wiſe children.

Liue and hope, as if thou ſhouldeſt dye immediately.

Spare as though thou wert immortall.

Hate

Hate pride and vaine-glory.
Swell not in wealth. Seale vp ſecrets.
Tarry alwayes for a conuenient time.
Giue liberally for thy profit.
Doe no man wrong. Auoide griefe.
Mocke not the dead. Vſe thy friends.
Giue blameleſſe counſayle, and comfort thy friends. Bias.
Behold thy ſelfe in a looking-glaſſe, and if thou appeare beautifull, doe ſuch things as become thy beauty: but if thou ſéeme foule, then performe with good manners the beauty that thy face lacketh.
Talke no cuill of God, but ſearch diligently to know what he is.
Heare much, but ſpeake little.
Firſt vnderſtand, then ſpeake.
Prayſe not the vnworthy becauſe of his riches.
Get by perſwaſion, and not by violence.
Get thée ſoberneſſe in thy youth, and wiſedome in thine age.
Tell not abroad what thou intendeſt to doe: for if thou ſpéed not, thou ſhalt be mocked. Plutarch.
Pay thy debts. Reuile not thy friend.
Rule thy wife. Be not loathfull.
If thy fellow hurt thée in ſmall things, ſuffer it, and be as bold with him.
Take not thine enemy for thy friend, nor thy friend for thine enemy.
Be not iudge betwéene thy friends.
Striue not with thy Father and mother, though thou ſaiſt the truth.
Reioyce not at any mans miſfortune. Hermes.
Let thy minde rule thy tongue.
Be obedient to the Law. Heare gladly.

Attempt

Attempt nothing aboue thy ſtrength.

Be not haſty to ſpeake, nor ſlow to heare.

Wiſh not the things which thou maiſt not obtaine.

Aboue and before all things worſhip God.

Reuerence thine elders.

Refraine thy luſts. Breake vp hatred.

Be obedient vnto thy King, and worſhip thoſe that be in authority vnder him.

Loue God and truth, and ſo ſhalt thou ſaue thy ſoule.

Enuie not though an euill man proſper, for ſurely his end ſhall not be good.

Be ſatisfied with little, and it will increaſe and multiply.

Truſt not to the time, for it deceiueth ſodainely them that truſt therein.

Vpbraid no man with miſery.

Marry thy match.

Take good aduiſement or thou begin any thing, but when thou haſt begun, diſpatch it quickly.

Plutarch. Before thou goe from home, deuiſe with thy ſelfe what thou wilt doe abroad: and when thou art come home againe, remember what thou haſt done abroad.

Philoras. Neither flatter nor hide thy wiſedome before ſtrangers.

Be not proud in proſperity, neither deſpaire in aduerſity.

In proſperity beware, and in aduerſity hope for better fortune.

Learne by other mens vices, how filthy thine owne are.

Doe not that thy ſelfe, which thou diſprayſeſt in another.

Touch

Couet not to waxe rich through deceit. Ariſtotle.

Looke what thankes thou rendreſt to thy Parents, and looke for the like againe of thy children.

Rule not except thou haſt firſt learned to obay.

Yéeld vnto reaſon. Flye euill company.

Slander not them that be dead.

Prepare thee ſuch Riches, as when the ſhip is broken, may ſwim and eſcape with their maiſter.

Learne ſuch things whyle thou art a childe, as Plato. may profit thée when thou art a man.

Endeauour thy ſelfe to doe ſo well, that others may enuy thée therefore.

Spend not too outragiouſly, nor be too niggardiſh: ſo ſhalt thou neyther be néedy, nor in bondage to thy riches.

Be patient in tribulation, & giue no man cauſe Hermes. to ſpeake euill of thée.

Looke wel to the ſafe-guard of thine owne body.

Know thy ſelfe, ſo ſhall no flatterer begutle thée. Seneca.

Be vertuous and liberall, ſo ſhalt thou eyther ſtop the ſlanderers mouth, or elſe the eares of them that heare them.

Meddle not with that wherewith thou haſt Xenoph. nought to doe.

If thou haſt well done, thanke God: if otherwiſe, repent, and aſke him forgiueneſſe.

Deſire God at the beginning of thy workes, that thou mayeſt by his helpe bring them to good concluſion.

Walke not in the way of hatred.

Doe not what thou wouldeſt, but what thou Ariſtotle. ſhouldeſt.

Prayſe not a man, except he be prayſe-worthy.

If thou wilt correct any man, doe it rather with gentleneſſe, then with violent extremities.

Vſe

Socrates. Vſe meaſure in all things.

When thou talkeſt with a ſtranger, be not to full of communication, till thou knoweſt whether he be better learned then thou, and if hée be not, ſpeake thou the boldlier, elſe be quiet and learne of him.

Socrates. Giue thy wife no power ouer thée, for if thou ſuffer her to day to tread vpon thy foot, ſhée will to morrow tread vpon thy head.

Fixe thy will to doe iuſtly, and ſée thou ſweare not.

Haunt not too much thy friends houſe, for that engendreth no great loue: nor be too long from thence, for that engendreth hate, but vſe a meane in all things.

Ariſtotle. Trouble not thy ſelfe with worldly carefulnes, but reſemble the Birds of the ayre, which in the morning ſéeke their foode but onely for that day.

Doubt them whom thou knoweſt, and truſt not them whom thou knoweſt not.

Wander not by night, nor by darke.

Labour not to enforme him, that is without reaſon, for ſo ſhalt thou make him thine enemy.

Vſe no womans company, except neceſſity compell thée.

Eſtéeme him as much that teacheth thée one word of wiſedome, as if he gaue thée gold.

Sweare not for any matter of aduantage.

Seneca. Affirme nothing before thou knoweſt how to finiſh it.

Plato. Be not haſty, angry, nor wrathfull, for they be the conditions of a fole.

Refraine from vice, for vertue is a precious garment.

Meaſure

Meaſure thy pathes, and goe the right way, ſo ſhalt thou goe ſafely.

Refraine from Couetouſneſſe, and thine eſtate ſhall proſper.

Vſe Iuſtice, and thou ſhalt be both beloued and feared.

If thou wilt diſpraiſe him whom thou hateſt, ſhew not that thou art his enemy.

Take héede to the meate that a ielous woman giueth thée. Hermes.

Let neyther thy beauty, thy youth, nor thy health deceiue thée.

Breake not the Lawes that are made for the wealth of thy country.

Apply thy minde to vertue, and thou ſhalt be ſaued.

Praiſe nothing that is not commendable: nor diſpraiſe any thing that is praiſe-worthy.

Trauaile not much for that which will lightly periſh. Plato.

Enſue the vertues of thy good anceſtours.

Array thy ſelfe with iuſtice, and cloth thée with chaſtity: ſo ſhalt thou be happy, and thy workes proſper. Seneca.

Enforce thy ſelfe to get wiſedome and ſcience, by which thou mayeſt direct both thy Soule and body.

Endeauour thy ſelfe to kéepe the law, that God may be pleaſed with thée. Pithagor.

Couet not thy friends riches, leſt thou be deſpiled therefore.

Reproue not any man in his wrath, for then thou maiſt not rule him. Hermes.

Reioyce not at another mans miſfortune, but take héed by him that the like chance not to thée.

Eſtabliſh

Stablish thy wit both on thy right hand, and on thy left, and thou shalt be free.

Socrates. Giue to the good, and he will requite it, but giue to the euill disposed, and thee will aske more.

Be not slack to recompence them that haue done for thee.

Thinke first, then speake, and last fulfill.

Accustome not thy selfe to be sodaynely moued, for it will turne to thy displeasure.

Pithagor. If thou intendest to doe any good, tarry not till to morrow, for thou knowst not what may chance thee this night.

Aristotle. If thou feelest thy selfe more true to thy King then many other, and hast also lesse wages of him then they, yet complain not, for thine will continue and so will not theirs.

Diogenes. If any man enuy thee, or say euill of thee set not thereby, and thou shalt disappoint him of his purpose.

Forget not to giue thanks to them that instruct thee in Learning, nor challenge to thy selfe the prayse of other mens inuentions.

Socrates. Loue all men, and be subiect to all Lawes, but obay God more then men.

Plato. If thou wilt be counted valiant, let neyther chance nor griefe ouercome thee.

Giue good eare to the aged, for he can teach thee of thy life to come.

Flye letherous lusts as thou wouldest a furious Lord.

Attempt not two things at once, for the one will hinder the other.

Aristotle. Let no couetous man haue any rule ouer thee, nor yeeld thy selfe subiect to couetousnesse: for the couetous man will defraud thee of thy goods, and couetousnesse

couetouſneſſe will defraud thee of thy ſoule.

Receiue not the gifts that an euill diſpoſed man doth proffer.

Be ſober and chaſt among yong folks, that they may learne of thee, and among old that thou mayſt learne of them. Plato.

Order thy wife as thou wouldeſt thy kinſfolke. Seneca.

Apply thy ſelfe ſo now in vertue, that in the time to come thou mayeſt therefore be prayſed. Plato.

Thinke that the weakeſt of thine enemies is ſtronger then thou.

Be not aſhamed to doe iuſtice, for all that is done without it is tyranny.

Fortifie thy ſoule with good workes, and flye from couetouſneſſe.

If thou intendeſt not to doe good, yet at leaſt refrayne from doing euill.

Giue not thy ſelfe much to pleaſure and eaſe, for if thou vſeſt thy ſelfe thereto, thou ſhalt not be able to ſuſtayne the aduerſity that may afterwards chance to thee. Ariſtotle.

Endeauour thy ſelfe in thy youth to learne, though it be painefull: for it is leſſe payne for a man to learne in his youth, then in his age to be vnlearned.

When thou art weary of ſtudy, ſport thy ſelfe with reading of good ſtories.

Couet not to haue thy buſineſſe haſtily done, but rather deſire that it may be well done.

Reioyce without great laughter.

Deſire not to be wiſe in words, but in workes: for wiſedome of words waſteth with the World, but workes wrought by wiſdome, increaſe into the world to come.

If thou doubteſt of any thing, aſke counſaile

of wiſe men: and be not angry although they re-proue thée.

Worſhip good men, ſo ſhalt thou obtayne the peoples fauour.

Diogenes. Kéepe no company with him that knoweth not himſelfe.

Be not like the Woulter that caſteth out the flower, and kéepeth in the bran.

Commit the gouernance of people neyther to a Chylde, nor a foole, nor a couetous, nor vnto any haſty perſon, that is deſirous of reuenge-ment.

Plato. If thou deſireſt to be good, endeauour thy ſelfe to learne to know, and to follow truth: for he that is ignorant therein, and will not learne, cannot be good.

Ariſtotle. Kéepe a meaſure in thy communication: for if thou be too briefe, thou ſhalt not be well vnder-ſtood: and if thou be too long, thou ſhalt not be well borne in minde.

To him that is full of queſtions, giue no an-ſwere at all.

Pithagor. Vſe examples, that ſuch as thou teacheſt may vnderſtand thée the better.

Ariſtotle. Reaſon not with him that will deny the prin-cipall truth.

Take good héede at the beginning to what thou graunteſt: for after one inconuenience another fol-loweth.

Seneca. If thou deſireſt to haue delight without ſorrow, apply thy minde to ſtudy wiſedome.

Marry a young Maide, that thou mayeſt teach her good manners.

Kéepe company with them that may make thée better,

We

Be bound vnto wiſedome, that thou mayeſt obtaine thy true liberty.

Loue if thou wilt be loued.

So talke with men, as if God ſaw thée.

So talke with God, as if men heard thée.

Feare followeth hope, wherefore if thou wilt not feare, hope not.

Deſire not to dwell nigh a rich man, for that will make thée couetous.

Eſchew anger, though not for wiſedomes ſake, yet for bodily health.

If thou deſireſt to be quiet minded, thou muſt either be a poore man indeede, or elſe like a poore man.

Take no thought to liue long, but to liue well.

Foraſmuch as thou art not certaine in what place death abideth thée, be thou ready prepared in each place to méete him.

Praiſe a man for that which may neither be giuen him, nor taken away from him: which is not his faire houſe, his goodly garments, nor his great houſhold, but his wit and perfect reaſon.

Labour not for a great number of Bookes, but for the goodneſſe of them.

Vſe thine eares more then thy tongue.

Deſire nothing, that thou wouldeſt denye if it were aſked thee.

Whatſoeuer thou wilt ſpeake, before thou ſhew it to another, ſhew it ſecretly to thy ſelfe. Seneca.

Whatſoeuer thou wilt haue kept ſecret, ſhew it it vnto no body.

Search forth the cauſe of euery deed.

Let not thy thoughts depart from the truth.

Promiſe with conſideration, and performe faithfully.

Prayse little, but dispraysse lesse.

Let not the authority of the speaker perswade thée, nor regard thou his person that speaketh, but marke well what it is that is spoken.

Performe more fully then thou hast promised.

Such things as thou hast, vse as thine owne, and kéepe them not as if they were another bodies.

Be gentle and louing to euery body, flatter none, be familiar with few, be indifferent and equall towards euery man, be slow to wrath, swift to mercy and pitty, be constant and patient in aduersity, and in prosperity wary and lowly.

Worship gentlenesse, hate all cruelty.

Fly and eschew thine owne vices, and be not curious to search out other mens.

Be not busie to vpbraid men with their faults, for so shalt thou be hated of euery body.

Sometime among earnest things, vse merry conceits, but measurably.

Liue with thy vnderlings, as thou wouldest thy betters should liue with thée, and doe to all men, as thou wouldest be done by.

Thinke not thy selfe to be that which thou art not, nor séeme greater then thou art indéede.

Thinke all things may be suffered saue filthinesse and vice.

Eate rather for hunger, then for pleasure or delight.

Be apt to learne wisedome, and diligent to teach it.

Be merry without laughter.

Anacharsis Charme thy tongue, thy belly, and thy priuities.

Thou shalt be loued of God, if thou doe good to all men, and hurt no body.

Beléeue

Beléeue not him that ſaith he loueth truth, and followeth it not.

Sée that thy gifts be according to thine ability: for if they be too big, thou ſhalt be thought a waſter: and again, if they be too ſmall, thou ſhalt be thought a niggard. Solon.

Set thy gifts be ſuch as hée to whom thou giueſt them doth delight in.

Giue no vaine and vnmeet gifts, as armour to women, bookes to plow-men, or nets to a ſtudent. Seneca.

Giue to the needy, yet ſo that thou néede not thy ſelfe.

Succour them that periſh, yet ſo that thou thy ſelfe periſh not thereby.

If thou beſtoweſt a benefit, keepe it ſecret: but if thou receiueſt any, publiſh it abroad.

Speake not to him that will not heare, for ſo thou ſhalt but vexe him.

Giue at the firſt aſking, for it is not freely giuen that is often craued.

Boaſt not thy ſelfe of that which is another mans.

Blame not nature, for ſhée doth for euery man alike.

If thou wilt prayſe any man becauſe hée is a gentleman: prayſe his Parents alſo: if thou prayſe him for his riches, that appertaineth to Fortune: if for his ſtrength, remember that ſickneſſe will make him weake: if for ſwiftneſſe of foot, remember that age will take it away: if for his beauty, it will ſoone vaniſh. But if thou wilt prayſe him for manners and learning, then prayſe thou him as much as appertaineth to man, for that is his owne, which neither commeth by heritage, nor altereth with fortune or age, but is alwayes one.

Socrates. Flye the company of a lyar, but if thou muſt nedes keepe company with him, beware that in any caſe thou beleeue him not.

Giue part of thy goods to the needy, ſo ſhall God increaſe them.

Sow good workes, and thou ſhalt reape the flowers of ioy and gladneſſe.

Boaſt not of thy good deedes, leſt thine euill be alſo laid to thy charge.

Company not with him that knoweth not himſelfe.

Be not aſhamed to heare the truth, of whomſoeuer it be: for truth is ſo noble of it ſelfe, that it maketh them honourable that pronounce it.

If thou haſt not ſo much power as to refraine thine ire, yet diſſemble it, and keepe it ſecret, and ſo by little and little forget it.

Pithagor. Honour wiſedome, and deny it not to them that would learne it, but ſhew it not to them that diſpraiſe it.

Sow not the Sea-fields.

Iſocrates. Giue not too light credence to a mans words, nor laugh thou them to ſcorne: for the one is the property of a fole, and the other the condition of a mad-man.

Thinke not ſuch things honeſt to be ſpoken, that are filthy to be done.

Accuſtome not thy ſelfe to be heauy and ſad, for if thou doſt, thou ſhalt be thought fierce: yet be thoughtfull, for that is a token of a prudent man.

So doe all things, as if euery man ſhould know them, yet keepe them cloſe a while, and at length diſcouer them.

Learne diligently the goodneſſe that is taught thee:

thée: it is as great a ſhame for a man not to learne the good doctrine that is taught him, as to refuſe a gift proffered him of a friend.

Let it not grieue thée to take paynes to goe to learne of a cunning man: for it were great ſhame for young men not to trauell a little by Land to increaſe their knowledge, ſince Marchants faile ſo farre by ſea to augment their riches.

Be gentle in thy behauiour, and familiar in communication: for it belongeth to gentleneſſe to ſalute gladly them that wee meete, and in familiarity to talke gently and friendly with them.

Behaue thy ſelfe gently to euery body, ſo ſhalt thou make the good thy friends, and keepe the bad from being thine enemies.

Uſe thy ſelfe to labour by thine owne accord, that if it chance thée to be compelled thereto, thou mayeſt the better away with it.

Performe thy promiſe as iuſtly as thou wouldeſt pay thy debts: for a man ought to be more faithfull then his oath.

For two cauſes if thou be conſtrayned, thou mayeſt ſweare, as to diſcharge thy ſelfe from any great offence, or to ſaue chiefe friends from great danger: But for money thou ſhalt not ſweare any oath, for if thou doeſt, thou ſhalt of ſome be thought forſworne, and of others, to be deſirous of money.

Thinke it a great ſhame to be ouercome with thy friends benefits, and with the iniury of thine enemies.

Allow them for thy friends, that be as glad for thy proſperitie, as they ſéeme ſorrowfull for thy miſfortune: for there be many that lament a mans miſery, that would enuy to ſée him proſper.

If thou doſt good to the euill, it ſhall happen to thee as it doth to them that fæd other mens dogs, which bark as well at their fæder as at any other ſtranger.

Pithagor. Doe not ſuch things thy ſelfe, as thou wouldeſt diſpraiſe in another.

Enforce thy ſelfe to refrayne thine euill Luſts, and follow the good: for the good mortifieth and deſtroyeth the euill.

Socrates. Speake alwaies of God, and God will alwayes put good words in thy mouth.

Set thine owne workes alwayes before thine eyes, and caſt other mens behinde thy backe.

Fixe not thy minde vpon worldly pleaſure, nor truſt to the World, for it deceyueth all that put their truſt therein.

Be content with little, and couet not another mans goods,

Be ſober in thy liuing, and repleniſh thine hart with wiſedome.

Dread God, and kæp thy ſelfe from vain-glory.

Mocke not another man for his miſery, but take hæd by him how to auoid the like miſfortune.

Let no man perſwade thee by flattery to doe any euill, nor to beleeue otherwiſe of thy ſelfe then thou art indeede.

Receiue patiently the words of correction, although they ſeeme grieuous.

Hermes. Feare the vengeance of God as much as thou waiſt, and conſider the greatneſſe of his puiſſance and might.

Beware of ſpies and tale-bearers.

Socrates. Tell nothing to him that will not beleeue thee, nor demand not any thing which thou knoweſt will not be granted.

Feare

Feare GOD aboue all things, for that is right-full and profitable: and ſo order thy ſelfe, that thy thoughts and words be alwayes of him: for ſpeaking & thinking of God ſurmounts ſo much all other words and thoughts, as God himſelfe ſurmounteth all other creatures, and therefore men ought to obey him, though they ſhould be conſtrayned to the contrary.

Make thy prayers perfect in the ſight of God, for prayer is like a Ship in the Sea, which if it be good, ſaueth all therein, but if it be nought, ſuffereth them to periſh.

Pray not to God to giue thée ſufficient, for that Plutarch.
hée will giue to each man vnaſked: but pray that thou mayeſt be contented and ſatisfied with that which hée giueth thée.

Beléeue not him that telleth thée a lye by another body, for hée will in like manner make a lye of thée to another man.

If thou deſire to be beloued of euery body, ſalute each man gladly, be liberall in giuing, and thankfull in receyuing. Forget thine anger lightly, and deſire not to be reuenged.

If thou deſireſt to continue long with another man, ſtriue to inſtruct him well in good manners.

Looke well to thy ſelfe, that the reyne of thy Mar.Aur.
youth, and liberty of thine high eſtate, cauſe thée not to commit vice.

It is a poynt of great folly, well to know other men, and not to know himſelfe.

Be not proud in wiſedome, in ſtrength, nor in riches: it is one God that is wiſe, puiſſant, and full of felicity.

Truſt rather in wiſedome and proweſſe, then Alex.Scu.

in

in vnstable fortune. And desire victory for renowne and honour, rather then for mony and corrupt treasure.

Tholon. Neuer open the gates to flatterers and dissemblers, nor listen with thine eares to murtherers.

Arfasides. Neuer chuse a rich tyrant, nor abhorre the poore iust man. Neuer deny iustice to a poore man for his pouerty, nor pardon a rich man for his great riches. Neuer giue for reward, nor doe good for affection, nor giue correction only for punishment. Neuer leaue wickednes vnchastised, nor goodnes without reward. Neuer deny iustice to them that demand it, nor mercy to them that desire it. Neuer correct for anger, nor promise rewards in thy mirth. Neuer commit euill for malice, nor villany for auarice. Labour alwaies to be beloued of them that be good, and to be dreaded and feared of them that be euill. Finally, be thou fauourable vnto the poore, who can doe but little, and thou shalt be fauoured of GOD, who is able to doe much.

When thou arisest in the morning, determine so to passe the day following, as though at night a graue should be thy bed.

Let the feeding and apparrelling of thy body, be altogether referred to health and strength, and not to voluptuousnesse.

If we well consider what an excellency and dignity there is in our nature, wee shall quickly perceiue how foule a thing it is to ouerflow in Riot, and to liue delicteously and wantonly: and on the contrary, how honest a thing it is to lead our liues warily, chastly, and soberly.

Riot to euery age is reproachfull, but for an old man most shamefull.

At

At thy downe-lying and vpriſing, at thy ſport- Mar.Aur.
ing, eating, and banketting, be mindefull of God. be thankefull vnto him, and remember his benefits not onely towards thy ſelfe, but alſo towards all mankinde, euen throughout all the world.

And whatſoeuer thou takeſt in hand, thinke with Seneca.
thy ſelfe that before thou end it, death may ſuppreſſe thee.

He that will haue glory in this life, and after Plato.
death be beloued of many, and feared of all, let him be vertuous in doing good workes, and deceiue no man with vaine words.

Prouerbs and ſayings of the wiſe. Cap. II.

THe euils to come, may with wiſdome and know- Pontanus.
ledge be vanquiſhed and eſchewed.

That City is ſafe whoſe dignities are well beſtowed.

Bribery vſed in a City, engendreth euill manners, by meanes whereof both faith and friendſhip are little ſet by.

A good City ſhould care more for vertue then for people.

The weale publike in the eſtimation thereof, Alex.Scu.
ought to be preferred before the materiall City, as much as the life of men, and the renowne of vertue be of more value then the ſtones and timber, wherewith the walls and houſes are builded.

A City is not a place builded with houſes, and *what a Ci-*
enuironed with walls, but it is a company which *ty is.*
haue ſufficient liuing, and is gathered together to liue well, to the example of others: And therefore the aſſembly of vertuous people, and the wealth of the City maketh the City.

The

Mar.Aur. The great cities full of good inhabitants ought to be prayſed, and not the great buildings.

He is not to be accounted ſtrong, that cannot away with labour.

Reſt muſt needes be pleaſant, for it is the medicine of all the diſeaſes that are in labour.

Ouid. That creature cannot long endure, that wanteth his naturall kinde of reſt.

As the body being alwayes oppreſſed with labour, loſeth his ſtrength and ſo periſheth: ſo doth the minde of man, oppreſſed with cares and pleaſures of this world, loſeth the force, luſt, and deſire which ſhee had to the reſt of eternall life to come.

It is a ſigne of a mighty and noble courage, to ſet little by great and waighty things.

Mar.Aur. Though euery new chance cauſeth preſently new thoughts, yet thereby commeth more cauſe of ſtedfaſtneſſe in the time to come.

Seneca. He is very valiant, who neuer reioyceth much, nor ſorroweth out of meaſure.

That which a man hath accuſtomed long time, ſéemeth pleaſant, although indéed it be painefull.

Plato. It is as difficult to breake cuſtome long vſed, as to change or alter nature.

Cuſtome is as it were another nature:

Manners are more requiſite in a Childe, then playing vpon inſtruments, or any other kinde of vaine pleaſures.

Ariſtotle. Man is the meaſure of all things.

Exerciſe eyther hurteth or profiteth nothing.

Muſicke is good to refreſh the minde, to paſſe the time, and to helpe pronunciation, and therefore of children ought to be learned.

When

When a man doubteth of doubtfull things, and is aſſured of them that be euident, it is a ſigne of good vnderſtanding.

Much running maketh great wearineſſe. Plato.

He findeth fetters that findeth benefits. Mar. Aur.

Our cuſtome is to receiue forth-with and merily, and to giue ſlowly, with euill-will and repentance.

He is as much a theefe that robbeth priuily, as he that ſtealeth openly.

Such as be borne deafe and blinde, haue their inward parts the more perfect.

There is no greater victory then for a man to vanquiſh himſelfe.

He that neglecteth wife and children, depriueth himſelfe of immortality.

Men ſhould rather be drawne by the eares, then by the cloakes, that is, by perſwaſion, and not by violence. Chilon.

Where ſenſuality raigneth, reaſon taketh no place.

Peace and concord cannot long time endure among thoſe who know not to whom honour and reuerence is due: for whereas all men be like, there is neither wealth nor vertue, but contention and hatred, the ground of all miſeries there raigneth. Iuſtinus.

Of all things in this life pertaining to mans commodity, of what nature or condition ſoeuer they be, none is more excellent and worthy to be had in eſtimation and honour, then the vertue of peace, which of all men ought to be commended and ſought for. Alex. Seu.

The great ſigne and ſtrong pillar of peace, is to put away the perturbers of peace.

That Citty cannot proſper, where an Oxe is ſold for leſſe then a Fiſh.

Much babling is a ſigne of ſmall knowledge.

He that helpeth the euill, hurteth the good.

Hope of reward maketh paine ſeeme pleaſant.

Experience is a good chaſtiſement.

Demoſth. It is better to ſeeke and not to finde, then to finde and not to proſit.

He hath helpes in aduerſity, that lendeth in proſperity.

Little things by concord encreaſeth, and great things by diſcord decreaſeth.

Alex.Seu. Without harmony nothing is ſeemely or pleaſant, and by concord or diſcord publike weales doe ſtand or fall.

A mans life doth neuer returne thither againe, from whence it departeth.

No life once loſt neuer turneth: ſo if a man looſe once his fidelity and credit, he ſhall neuer get it againe.

Beare hard things, that thou mayeſt beare eaſie things the lighter.

Beare incommodity, to the intent thou mayeſt carry away commodity.

Hermes. A graue minde hath no wauering ſentence.

He is happy whom other mens perils maketh wary.

A fole knoweth the thing done: but a wiſe man conſidereth things before they come to paſſe.

Tullius. A diſcommodity well couched, ought not to be ſtirred.

In deeds done three things are to be noted, firſt in acknowledging things well done, not onely to reioyce in them, but alſo to follow them: the ſecond is in ſad things and heauy, to be ſad and ſorry

ſorry for them: the third is, in peruerſe acts to beware and eſchew them.

Diſſemble with diſſemblers, if ſingleneſſe will not take place. Xenoph.

There is an alteration of all things.

There is nothing among men perpetuall, nor nothing ſtable, but all things paſſe and repaſſe, euen like vnto the ebbing and flowing of the ſea. Saluſt.

The law which commandeth to be borne and to dye, is generall.

Counterfaited things will ſoone returne to their owne nature.

Diuers conditions can neuer ioyne hearts in a feruent affection. Alex. Seu.

Riotous liuing and praiſe cannot be coupled together.

The end of a riotous liuer and prodigall ſpender is commonly beggery.

He that looketh for profit, muſt not flye from labour.

Continuance of time begetteth prudence. Ariſtotle.

Leaſure keepeth vs that we doe nothing raſhly.

When that thing cannot be done which thou wouldeſt, ſeeke and compaſſe that thou knoweſt may be brought to paſſe.

Dig not fire with a ſword, labour not in vaine, nor goe about the thing which in no wiſe can be brought to paſſe. Pithagor.

Cleane keeping of the body (delicate niceneſſe of meates and drinks laid apart) doth greatly both maintaine the health of the body, and much comfort the wit.

The faireſt body is nothing elſe but a dung-hill couered with white and purple. Tullius.

Refuſe the familiarity and acquaintance of him

him whoſe company thou ſeeſt honeſt men eſchew.

Periander. Nothing is profitable that is not honeſt.

Time is the moſt precious and coſtly thing that can be ſpent.

Time is glorious to him that gloriouſly ſpendeth it, but that time is accurſed that is wickedly ſpent and paſſed ouer in ſluggiſh ignorance, without any profit.

It auaileth much to all eſtates, and ſpecially to Princes, and ſuch as be in authority, to reade Hiſtories, wherein they may learne to beware, fore-ſee, and auoyde all ſuch inconueniences as they ſhall there reade, and vnderſtand oftentimes to chance in ſuch Common-wealths as are vicioully and corruptly gouerned: for the ſame chances will happen in their common-wealths, if they be in like manner corruptly gouerned, albeit the perſons be changed.

Thucidi. Hiſtories are treaſures which ought neuer to be out of our hands, that being thereby ayded, we may the more commodiouſly and with ſpéede handle the like buſineſſes and chances in the Common-wealth, foraſmuch as the like chances oftentimes happen.

Examples are to be found in Hiſtories conuenient for euery man priuately in his degree: as the obedience of ſubiects due vnto Magiſtrates, and ſuch as be in authority: and that they neuer eſcaped vnpuniſhed, who diſobeyed and rebelled againſt them.

Alex. Scu. As in euery Art patternes are giuen to be followed: euen ſo in Hiſtories are painted before our eyes the examples of all kindes of Vertues.

Whiles power with pleaſures getteth great acquaintance

acquaintance, vertue is vnknowne, and in the Court friendlesse.

Contempt is a thing intollerable, forasmuch as no man can thinke himselfe so vile that he ought to be despised.

Many labour to deliuer themselues from contempt, but there be moe that study to be reuenged thereof.

The rusticall and rude people (as experience teacheth) are commonly prompt to iniuries, murmuring at Iustice, grudging at labours, desirous of pleasures, and ingratefull for benefits. If a man be familiar and homely with them, hee shall alwayes finde them churlish and sturdy. If hee doe change his coppy, and become towards them more strange of countenance, more rare in speaking, more slow in pardoning, or more quicke in reuenging, they without weighing their due desert, or confessing their beastly folly, swell vp in pride, kindle disdaine, stirre vp strifes, awake mischiefes, and in such wise worke their intent, that in the end (by due Iustice) they themselues sustayne the griefe of that by which most maliciously and beastilly they sought for to disquiet others.

Where there is suspition, there the life is vn- Seneca.
pleasant.

With great perill is that kept that is desired of many.

Their liues be nought, who thinke they shall liue euer.

There is but one way to goe surely, that is, for a man to set little by worldly things, and to hold himselfe onely sufficiently contented with honesty.

There is no griefe in lacking, but where there is inordinate desire of hauing.

Tullius. Ambition and striuing for worldly honour and promotion, is a very miserable thing, short of continuance, and hasteneth an euill end.

The eye could offend, if the minde could rule the eye.

Mar. Aur. Euery lightnes done in youth, breaketh downe a lope of the defence of our life.

When the vicious man is laid in his graue, his wickednesse is ended, and hee cannot be corrected.

Hee deserueth great chastisement, that with rash hardinesse (as doth a fole) putteth himselfe into high and difficult things, without good and deliberate counsell.

Hee seldome perisheth by falling, that before feareth to fall.

A good Captaine ordereth his men better by keeping them from doing euill, then by grieuous and sore chastisement.

Tullius. In a Captaine or Leader of an Army, there ought to be these foure things, that is, knowledge in warre, valiantnesse, authority, and worldly wealth.

Fame cannot profit the wicked, nor infamy hurt the good.

Ptholom. A good fame euen in darkenesse loseth not her beauty and renowne.

Infamy alwayes insueth arrogancy.

Danger commeth soonest, when it is the least thought vpon.

Val. Max. There is no end appointed vnto the study of wisedome in this world, for life and it must end together.

There

There are two things that alwayes ought to Qui. Cur.
be in a mans remembrance during his life: that is
to ſay, how he may thinke well, and how he may
doe well.

They that truſt much to their friends, know not
how ſhortly riuers be dryed vp.

Good debters oftentimes ſpared, become euill Alex. Seu.
payers, and ſmall iniuries oftentimes pardoned,
maketh of neighbours pernicious enemies.

The deepeneſſe of good wits ought to be won Thales.
with the deepeneſſe of the heart, ſome with gifts,
ſome with words, ſome with promiſes, and ſome
with fauours.

Vaine men with vaine words ſhew and declare
their vaine pleaſures.

The nature of man is ſuch, that it moſt luſteth
after the thing which is moſt forbidden.

Man can better ſuffer to be denyed, then to be Seneca.
deceiued.

Doctrine is of ſuch puiſſance, that in good men Galatius.
it is an armour to vertue: but to vicious and cor-
rupt perſons a ſpur to doe miſchiefe.

Contention, emulation, back-biting, and vaine
deſire of glory muſt be eſchewed.

That man ought to be reputed good, that is al-
way well occupyed, and the idle man without fur-
ther delay ought to be condemned as nought.

It is an infallible rule, that he that is giuen to
exerciſe, is a vertuous man, and he that is giuen
to loytering and idleneſſe, is a vicious perſon.

No man of what condition ſoeuer he be, except
hee haue ſome one thing or other in ordinary exer-
ciſe, ſhall haue his body luſty and his ſpirit quicke,
but ſhall be cloyed in all things, and wander from
ſtreete to ſtreete like a vagabond.

Tullius. As a corne-field be it neuer ſo fertile, will not be fruitfull except it be tilled, no more will a wit be ready be it neuer ſo prompt, except it be exerciſed.

A good minde neuer aſſenteth or lendeth his ſeruice to him that erreth from the path-way of good manners.

Hée that hath good hands, muſt néeds haue good cuſtomes.

All things that are deſired of men are attained by trauaile, ſuſtained with thought, and parted from with much griefe and great diſquietneſſe of minde.

Tullius. We are not ſo brought vp by nature that wée ſhould ſéeme to be made for mirth and ſolace, but rather for grauity, or ſome ſerious or waighty ſtudies.

Alex. Seu. Where a man in a common-wealth hath many matters of ſundry effects to order, it fareth with him as it doth with a mans ſtomacke: for the ſtomacke receiueth meates diuers in qualities and effects, which altogether cannot be by one mans nature duely concocted and digeſted.

He that is perfectly wiſe, ſporteth in this world with trauailes, and in trauailing in bookes is his reſt.

The more thou tranſporteſt thy ſelfe for things corporall and earthly, vnto things celeſtiall and heauenly, the more perfect and godly life ſhalt thou leade.

Bodily workes be vnſauoury, except they haue ſauce from the heart.

Hée is a double offender, which taketh the name of GOD in vaine, and deceiueth his Neighbour.

The

The puniſhment of periury, by Gods Law is death, by mans Law perpetuall infamy. Tullius.

The practiſe of vſury is vtterly repugnant againſt all humanity, charity, and naturall beneuolence, which ought to be among people that doe liue in mutuall concord, but moſt ſpecially among them which liue vnder one obedience, and vnder one law or policy.

Gaine with an euill name is damage and loſſe.

There is no greater paine, then when the heart is kept backe from that which it longeth ſore to haue.

Preferre damage before filthy lucre.

After the vnlawfull getting by Fathers, there followeth a iuſt loſſe by their children.

A falſe and vpbraiding reproch, is a malicious lye. Mar. Aur.

The heyres mourning is vnder a viſour a laughing, for he bewaileth the death of his anceſtour in outward reſemblance, but inwardly hee laugheth.

The outward things which the eye of man onely beholdeth, are but weake and vncertaine tokens of the inward ſecrets.

Such as procure and pitully ſeeke the death of man, the Law puniſheth cruelly. Iuſtinus.

Nothing auayleth the malice of tyrants againſt innocents and good men, where the almighty God will not haue them periſh. Alex. Seu.

It is oftentimes proued that they who deſire the deſtruction of others, procure their owne death.

Tyranny in Princes ought euer to be had in extreame deteſtation.

If thou mayeſt not clerely eſcape out of perill,

chuſe rather to dye honeſtly, then liue ſhamefully.

It is honourable to dye for thy Countrey.

Great Cities full of good inhabitants, ought to be prayſed, and not the great and gorgeous buildings.

Plinius. Selfe-loue ſometime ſo blindeth the ſenſes of many, that they not well weighing what they be of themſelues, but rather vainely flattering themſelues, doe conceiue ſuch opinions of themſelues, that they thinke all men ſhould worthily glory in them: Whereof innumerable offences doe ſpring and flow forth, when men puft vp with opinions be ſhamefully ſcorned, and wrapped in fooliſh errours.

Mar.Aur. It is a great ſhame to ſay, and no leſſe infamy to goe about to make the trauailes of ancients in times paſt, now in theſe dayes to be turned into follyes.

Socrates. Perfect felicity is the vſe of vertue.

It is better to dye a wiſe and vertuous man among godly and wiſe men, then to liue vicioully in ignorance among the common ſort of men.

It is a thing conſonant to reaſon, that they that be good among ſo many euill as be in this life, ſhould be greatly honoured with God after their death.

Tullius. One day déemeth another, but the laſt day giueth iuſt iudgement of all that is paſt.

Mar.Aur. As we are ſet in diuers pleaſures by our vice, ſo we fall hourely into diuers miſeries, and are noted to our great infamy and ſhame.

We ſée God diuers times to diuers perſons forbeare diuers ſinnes a great while, but at laſt vnawares we haue ſéene them all chaſtiſed with one onely puniſhment.

When

Men among whom wee be borne, be of ſo euill diſpoſition, the World with whom wee liue, ſo fierce and cruell, and the gliding Serpent Fortune, ſo full of poyſon, that they hurt vs with their feet, bite vs with their teeth, ſcratch vs with their nailes, and ſo ſwell vs with their poyſon, that the paſſing of this life is nothing but the ſuffering of death.

Helpe from God is not onely gotten with prayers, but alſo by vigilant ſtudy, diligent executing, and by wiſe counſelling, all things otherwhiles come well to paſſe.

The Twelfth Booke.

Diuers manners of pithy Meeters, Prouerbs, and Semblables: wherein chiefely consisteth mans happie life in this World.

My friend the things that doe attaine
the happy life, be these I finde:
The riches left, not got with paine,
the fruitfull ground, the quiet mind:
The equall friend, no grudge & strife,
no charge of rule nor gouernance:
Without disease the healthy life,
the houshold of continuance:
The dyet meane, no dainty fare,
wisedome ioyn'd with simplenesse:
The night discharged of all care,
where wine the wit doth not oppresse.
The faithfull wife without debate,
such sleepes as may beguile the night:
Content thy selfe with thine estate,
neyther wish death, nor feare his might.

Pithagoras.

When a reasonable soule from vertue flyeth,
it waxeth beast-like, and naturally dyeth:
For as the soule giueth life to the corse,
so iustice in the soule is cause of liuely force.

Plato.

To such as custome diuine meditation,
this life is a thing of small reputation.

Hermes.

Hermes.

Luſt, pleaſure, and worldly vanities
doe cauſe the ſoule all vertues to deſpiſe.

Ariſtotle.

Bleſſed is the ſoule which doth not tranſgreſſe
her Makers Law through filthineſſe:
But alwayes is mindefull of his bleſſed eſtate,
contemnes the world, & ſinfull luſts doth hate.

Pithagoras.

He is not wiſe, who knowing he muſt hence,
in worldly buildings maketh great expence:
But he that buildeth for the World to come,
is wiſe, expend he nere ſo great a ſumme.

Thales.

He that moſt dreadeth to breake Gods beheſt,
is he that loueth and ſerueth him beſt.

Ariſtotle.

He that loueth the world hath trauell and care,
but he that hateth hath quiet and wel-fare:
Who ſo then deſireth to liue moſt at reſt,
muſt moſt flye the world, & meddle with it leaſt.

Pithagoras.

This worldly wealth that men ſo much deſire
may well be likened to a burning fire:
Whereof a little can doe little harme,
but profiteth much our bodies to warme:
But take too much and ſurely thou ſhalt burne,
ſo too much wealth to too much woe doth turne.

Socrates.

This worlds fond loue doth make a man
ſo deafe, ſo blinde, ſo dumbe:
That heare, nor ſée, nor aſke he can
where wiſedome is become.
To enuy eke he makes him thrall,
to trouble, care, and dread:

With=

With-drawing his hand, his heart, and all
from euery vertuous déede.

Seneca.

Sith we are vncertaine where Death will vs méete,
and certaine that alwayes he followeth our féete:
Let vs in our doings be so wise and steady,
that where euer he méete vs hée may finde vs ready.

Seneca.

Death is the ender of all tribulation,
and therefore to wise men a great consolation.

Socrates.

For doing wrong and mischieuous déedes,
the soule after death must be punished néedes:
For God is not God except he be iust,
and Iustice to all things their due render must.

Socrates.

Talke euer of God, and he will procure
to fill thée with wisedome and words that be pure.

Aristotle.

To worldlinesse who so doth giue his minde,
these griefes he shall full sure be to finde:
The lacke of things which he shall neuer haue,
or losse of that which he gladliest would saue.

Hermes.

The world was of God created indéede
a place of pleasure, reward of méede:
Wherefore such as in it for truth suffer trouble,
with ioy no doubt are recompenced double.

Aristotle.

Better it is to dye, the soules life to saue,
then to lose the soule, the bodies life to haue.

Socrates.

The soules of the righteous shall after the course
of this life haue better, but the wicked worse:

For

For right it is, that what we here imbrace,
be giuen vs double in another place.

Hermes.

Of bodily imprisonments sickneſſe is the chiefe,
but the gaile of the ſoule is ſorrow and griefe.

Seneca.

It is better to haue the ſoule garniſhed with vertue,
then the body decked with purple, gold, or blew.

Plutarch.

As exceſſe of wine oppreſſeth the minde,
ſo worldly pleaſure maketh the ſoule blinde.

Seneca.

Wiſedome, knowledge, and vnderſtanding,
are the ſoules moſt gorgeous clothing.

Plato.

Woe to the ſoule which wanteth grace,
to returne home to her ſtate and place:
Whom filthy workes, and bodily offence
excludes and keeps downe from Gods holy preſence.

Socrates.

Prayer to God is the onely meane,
to keepe a man from a wicked queane.

Xenophon.

In place where men of God commune euer,
fooles become wiſe, and the wiſe proue wiſer.

Plato.

When naughty Rulers, and wicked people die,
then are all good men ſafe and in ſurety.

Socrates.

It is wiſedome, yea, wiſedome that maketh the wiſe
all troubles, all torments, yea, and death to deſpiſe:
Therefore ought wiſedome of all to be imbraced,
a meane whereby death, and all feare is defaced.

Cicero.

Cicero.

Of all worldly comforts true friendſhip is chiefe,
because it is alwayes our ſpeciall reliefe:
In wealth and woe a ſtay ſtrong and ſtable,
and alſo to man-kinde a good moſt agreéable.

Iſocrates.

To himſelfe and his friend a friend muſt be one,
for a friend is ones ſelfe in another perſon.

Pithagoras.

Theſe troubleſome words, mine, thine, and our owne,
(the cauſe of all ſtrife) with friends are vnknowne:
The title of ours, none counteth ought his,
for all things are each mans where true friendſhip is.

Socrates.

Such things as are hurtfull, vncomely, and nought,
are eaſily attained, yea, or they be ſought:
But wiſedome and honour, with other ſuch like
are hard to be gotten howſoeuer we ſéeke.

Plato.

Who ſo for friends, and true friendſhip watches,
muſt ſéeke of ſuch as may be his matches:
For he that of another any friends procureth,
may chance finde friendſhip, but not that endureth.

Ariſtotle.

Although many wicked in one may agréé,
yet cauſe they no friendſhip, but conſpiracy:
For friendſhip is a vertue by nature ſo cleane,
as can with the vicious be mixt by no meane.

Plato.

Betwéene Lord and ſeruant no friendſhip may fall,
becauſe their eſtates are to far vnequall:
Yet ſith they be men, good friends they may be,
becauſe that in manhood they both doe agréé.

Seneca.

Who ſo denies his friend his aide,

the

the while he is well taken:
Shall at his moſt need be denaid
their helpe, and quite forſaken.

Tullius.

In trouble, ſorrow, aduerſity and griefe,
friends are a comfort, a refuge, and reliefe:
Likewiſe in wealth right ioyfull treaſure,
to be partakers of any kinde of pleaſure.

Plato.

By bearing good will firſt fauour doth grow,
through vſe whereof ſweet friendſhip doth follow.

Ariſtotle.

The friendſhip that is betweene good men engendred,
can be by no means broken or ended:
Wherefore he that doth from friendſhip diſſeuer,
is nought by nature, as was a friend neuer.

Ennius.

Whom men doe feare they hate, and whom they hate
they wiſh to dye, or periſh from his ſtate:
Who therefore longs long time chiefe rule to beare,
muſt get mens loue with fauour, not with feare.

Socrates.

Glory of good deeds by the Father done,
is the beſt inheritance that he leaues his ſonne:
Which who ſo doth by his vicious life appaire,
bewraies him a baſtard and vnworthy heire.

Tullius.

He cannot be counted a liberall giuer,
which hath not beene alſo a liberall getter:
For true liberality is to helpe many,
and in getting thereof not to hurt any.

Seneca.

Who ſo deſireth to liue without care,
ought ſlowly to ſpend, and ſwiftly to ſpare:

For

For at the bottome to leaue is but vaine,
where both the least part, and worst doth remaine.

Isocrates.

By wine beauty fadeth, and age is hasted,
drinke maketh forgotten that late was imbraced.

Socrates.

He that to wrath and anger is thrall,
ouer his wit hath no power at all.

Hermes.

Be merry and glad, honest and vertuous,
for that sufficeth to anger the enuious.

Pithagoras.

The more that a man hath of abundance,
so much the lesse hath he of assurance.

Socrates.

The friends whom profit or lucre increase,
when substance faileth, therewithall will cease,
But friends that are coupled with hart and with loue,
neither feare, nor fortune, nor force may remoue.

Musonius.

If that in vertue thou take any paynes,
the paine departeth, but vertue remaines:
But if thou hast pleasure to doe that is ill,
the pleasure abateth, but ill tarryeth still.

Solon.

If that by destiny things be decréd,
to labour to shun them, is paine lost indéd.
But if that the chance of things be vnset,
it is folly to feare that we know we may let.

Plato.

It is the part of him that is wise,
things to foresée with diligent aduise:
But when as things vnluckily doe frame,
it becommeth the valiant to suffer the same.

Hermes

Hermes.

If not to ſpéde thou thinke it a paine,
will not the thing thou maiſt not attaine:
For thou and none other art cauſe of thy let,
if that which thou maiſt not thou trauell to get.

Plato.

To faine, to flatter, to gloſe, and to lye
require colours and wordes faire and ſlye:
But the vtterance of truth is ſo ſimple and plaine,
that it néedeth no ſtudy to forge or to faine.

Horace.

To the auaricious there is no ſufficiſance,
for couetiſe increaſeth as faſt as the ſubſtance.

Solon.

He is neyther rich, happy, nor wiſe
that is bond-man to his owne auarice.

Pithagoras.

To ſtrike another if thou doſt pretend,
thinke if he ſtrobe thée thou wouldſt thée defend.

Solon.

To beaſts much hurt happeth becauſe they be dumbe,
but much more to men by meanes of ſpéech come.

Thales.

All enuious hearts with the dead men depart,
but after death dureth the ſlanderous dart.

Hermes.

He that at one inſtant another will defame,
will alſo at another by thée doe the ſame.
For none are ſo dangerous and doubtfull to truſt,
as thoſe that are readieſt to obey euery luſt.

Plato.

With making of manners in company doth lye,
enhant the good, and the bad ſée thou flye:
But if to the euill thou néedes wilt reſort,
returne betimes, for feare thou come ſhort.

Iſocrates.

Iſocrates.

Loue betweéne wiſe men by effect may fall
but not betweéne fooles, though folly be equall:
For wit goeth by order, and may agree in one,
but folly lacketh order, ſo that concord is none.

Socrates.

He that of all men will be a correctour,
ſhall for the moſt part win hate for his labour.

Pithagoras.

They that to talke of wiſedome are bent,
not following the lame are like an inſtrument,
Whoſe pleaſant ſound the hearers doth delight,
but it ſelfe not hearing, hath thereby no profit.

Pithagoras.

Beware of thine enemy when he doth menace,
and truſt thou him not, if fayre ſéeme his face:
For Serpents neuer ſo deadly doe ſting,
as when they bite without any hiſſing.

Plutarch.

Sith the world vnſtedy doth oft ebbe and flow,
it behoueth a wiſe man all tides to know,
And ſo for to ſaile while he hath faire weather,
that th'hauen may kéep him when hold may no anker.

Diogenes.

Of a churliſh nature proceedeth foule language,
but fayre ſpéech is a token of noble courage.

Anarcharſis.

A friend is not knowne but in aduerſity,
for in time of wealth each man ſéemeth friendly.

Socrates.

Wiſedome and ſcience which are pure by kinde,
ſhould not be written in bookes but in minde:
For wiſedome in bookes with the bookes will rot,
but writ in the minde will nere be forgot.

Seneca

Seneca.

For couetous people to dye is the beſt,
for the longer they liue the leſſe is their reſt:
For life them leadeth their ſubſtance to double,
where death them diſchargeth of endleſſe trouble.

Antiſthenes.

When ought not to weep for him that guiltles is ſlain,
but for the ſlayer that quicke doth remaine:
For to die guiltleſſe is death but of body,
but body and ſoule both are loſt of the guilty.

Xenocrates.

Of workes begun when goodneſſe may bréede,
we ought with all ſwiftneſſe therein to procéede:
But if by our workes may grow any ill,
we ſhould be as ſwift to conquer our will.

Socrates.

What euer it chance thée of any to heare,
thine eye not conſenting, beléeue not thine eare:
For the eare is a ſubiect full oft led awry,
but the eye is a iudge that in nothing will lye.

Seneca.

Wiſedome and honour moſt commonly be found
in them that in vertue and goodneſſe abound:
And therefore are better then ſiluer and gold,
which the euill commonly haue in hold.

Xenophon.

If that it chance thee in warre for to fight,
more then to thy wit, truſt not to thy might:
For wit without ſtrength much more doth preuaile,
then ſtrength without wit to conquer in battaile.

Ariſtotle.

Both hatred, loue, and their owne proffit
cauſe Iudges oft times the truth to forget:
Purge all theſe vices therefore from thy minde,
ſo ſhall right rule thée, and thou the truth finde.

Plato.

Although for a while thy vice thou maist hide,
yet canst thou not alwayes kéepe it vnspide:
For truth, the true daughter of God and Time,
hath vow'd to detect all sinne, vice, and crime.

Plato.

Happy is that Realme that hath a King.
endued with wisedome, vertue, and learning:
And much vnhappy is that Realme and Prouince,
where these poynts doe lacke in their Prince.

Plutarch.

To whatsoeuer a King doth him frame,
his men for the most part delight in the same:
Wherefore a good King should vertue ensue,
to giue his subiects example of vertue.

Socrates.

Almes distributed vnto the indigent
is like a medicine giuen to the impotent:
But to the vnnédy a man to make his dole,
is like ministring of playsters vnto the whole.

Pithagoras.

Better it is for a man to be mute,
then with the ignorant much to dispute:
And better it is to liue solitary,
then to enhant much ill company.

Plato.

That thing in a Realme is worthy renowne.
which rayleth vp right, and wrong beateth downe.

Seneca.

Gwdnesse it selfe doth men declare,
for which many moe the bitter doe fare.

Socrates.

Vnhappy is he whereseoeuer he become,
that hath a wit and will not learne wisedome.

Parables.

Parables and Semblables: by *Hermes*, *Socrates*, and *Plato*.

LIke as a Surgeon payneth for his patients body, with lancing, cutting, and searching putrified members: euen so doth the soule of man striue with his vnruly affections to driue them from voluptuousnesse.

Hee that being reproued, departeth immediately hating his counsaylor, doth as a sicke man, who as soone as his Surgeon hath cut his vicer, goeth his way, not tarrying till his wound be dressed, and his griefe asswaged.

As Plants measurably watred, grow the better, but watred too much, are drowned and dye: so the minde with moderate labour is refreshed, but with ouer-much is vtterly dulled.

Like as a ship that hath a sure anker, may lye safe in any place: so the minde that is ruled by perfect reason, is quiet euery where.

As fire smoaketh not much that flameth at the first blowing, so the glory that shineth at the first is not greatly enuied, but that which is long in getting, enuy alwayes preuenteth.

Like as a good musition hauing any key or string of his Instrument out of tune, doth not immediatly cut it off and cast it away, but eyther with straining it higher, or slacking it downe lower, by little and little causeth it to agree: so should Rulers reforme the transgressors, and not cast them away for euery trespasse.

As they that taste poyson destroy themselues therewith: so he that admitteth a friend before hee

knowe him, may hurt himselfe whiles that hée proueth him.

Like as the bitternesse of the Allowe Tréé taketh away the sweétnesse of the sweétest honye: so euill workes destroye and take away the merit of the good.

Like as a vessell is knowne by the sound whether it be whole or broken: so are men proued by their spéech, whether they be wise or foolish.

Like as a crazed ship by drinking in of water, not onely drowneth it selfe, but all others that are in her: so a Ruler by vsing viciousnesse, destroyeth not himselfe alone, but all others that are vnder his gouernment.

As it becommeth the people to be obedient and subiect vnto their Lord and King, so it behoueth the King diligently to intend the weale and good gouernement of his people, and rather procure their profit then his owne pleasure: for as the soule is ioyned with the body, so is a King vnited with his people.

As no Phisitian is reputed good, that healeth another, and cannot heale himselfe: so he is no good Gouernour that commandeth others to auoid vice, and will not leaue it himselfe.

Like as a gouernour of a ship is not chosen for his riches, but for his knowledge, so ought Rulers of Cities to be chosen for their wisedome and learning, rather then for their dignity and riches.

As a man in a darke caue cannot séé his owne proper figure: so the soule that is not cleane and pure, cannot perceiue the true and perfect goodnesse of almighty God.

As the goodnesse of wise men continually amendeth, so the malice of fooles euermore increaseth.

As

As liberty maketh friends of enemies, so pride maketh enemies of friends.

As they who cannot suffer the light of a candle, can much worse abide the brightnesse of the Sun: so they that are troubled with small trifles, would be more amazed in weighty matters.

Like as the sauour of carraine is noysome to them that smell it: so is the talke of fooles to wise men that heare it.

Prouerbs and Semblables: by *Anaxagoras, Aristippus, Alexander, Solon,* and *Marcus Aurelius.*

As God is naturally most louing, pittifull, and alwayes hath the name of mercy and pitty: so are wée alwayes most vnkinde, euill and wicked, and our wicked and shamefull words deserue alwayes to haue most bitter and grieuous chastisements.

As hée that giueth a blow to another, the higher hée lifteth his hand the greater is the stroke: so God in like manner, the more yéeres he forbeareth our sinnes, the more grieuously afterwards he punisheth vs.

Like as when a great and sumptuous building will fall, first there falleth some stone: in like manner there was neuer City or Countrey, that had any great plague or vengeance from God saine vpon them at any time, but first they were threatned and admonished with some signe or prodige from heauen.

As the Ideot or foolish man kéepeth his dyet from Bookes, and resteth vpon the onely pleasure

of meat; ſo the wiſe man (in compariſon) abhorreth meat, and draweth to his Bookes.

As the ſloathfull man is made leſſe then a man by his negligence: ſo certainely bleſſed is he that is not contented to be a man, but procureth to be more then a man by his vertue and diligence.

The ſimple Oxe or Sheepe are more worthy their liues, then the idle and fooliſh Ideot, for the beaſt liueth to the vtility of diuers, without doing damage to any other, but the idle and fooliſh Ideot liueth to the damage of all others, and without profit to any perſon.

Like as riches with thought nouriſheth couetouſneſſe: euen ſo by riches the enuious nouriſheth enuy.

Like as the wicked and malicious perſon is moſt hardy to commit greateſt crimes: ſo is hée moſt cruell, and ready, wickedly to giue ſentence againſt another for the ſame offence.

Wée behold our owne crimes as through ſmall nets, which cauſeth things to ſéeme the leſſer: but we behold the faults of others in the water, which cauſeth things to ſéeme greater then indéede they be.

As the gréene leaues outward, ſhew that the tréé is not dry inward, ſo good workes done openly, ſhew the inward heart.

As we ſée the trées when the fruites are gathered, the leaues fall, and when flowers dye, that then more gréene and perfect are the rootes: euen ſo, when the firſt ſeaſon of youth is paſſed (which is the Summer time) then commeth age (called Winter) and putrifieth the fruit of the fleſh, and the leaues of fauour fall, and the flowers of delight are withered, and the beynes of hope dryed out=

outward, then it is plaine that the rootes of good workes be much better.

As much as the shame of sinne ought to be fled of them that be good, euen so much it ought to be kept for the euill.

As wee eate diuers things by morsels, which if wee should eate whole would choake vs: so by diuers dayes wee suffer trauailes, which all together would make an end of vs in one day.

As in all Arts a man is contented at the first, so at the last, be they neuer so sweet, they turne to wearinesse.

In all naturall things Nature is contended with very little, but the spirit and vnderstanding is not content with many things.

As it is necessary first to purge the opilations and lets of the stomacke, to the intent the medicines may profit them that be sicke: so likewise none can conueniently giue his friend good counsell, except he first shew him his griefe.

As sinne is naturall, and the chastisement voluntary, so ought the rigour of Iustice to be temperate, and the ministers thereof should rather shew compassion then vengeance, whereby the trespassers should haue occasion to amend their sinnes past, and not to reuenge the iniury present.

Though the wood be taken from the fire, and the imbers quenched, yet the stones oftentimes remayne hot and burning: so though the flesh be chastised with hot and dry maladies, or consumed by many years trauaile, yet concupiscence abideth still in the bones.

Oftentimes some wholesome flesh (for meate) corrupteth in an vnwholesome pot, and good wine

ſometime ſauoureth of the ſoyle: euen ſo, though the workes of our liues be vertuous, yet ſhall we feele the ſtinch of the weake fleſh.

As arrogancy, pride, and preſumption, are notably hated of GOD, and had in deriſion euery where among men: So contrariwiſe, lowlineſſe, meekeneſſe, and an humble ſpirit, purchaſeth both the fauor of God, and knitteth vnto man the beneuolence of man.

As the knowledge of God ought not to be vnperfect or doubtfull, ſo prayer ſhould not be faint or ſlacke, without courage and quickneſſe.

As the body is neere to health, which (though it be waſted) is yet free and out of the danger of noyſome humours: euen ſo is the minde more recetueable of the bleſſing of God which is not defiled with grieuous offences, though ſhee yet lacke true and perfect vertues.

It is naturall for the body to die, which if no man kill, yet needes muſt it die, but the ſoule to die is extreame miſery. Our hearts grudge at the remembrance of the death of the body, as a terrible thing, becauſe it is ſeene with bodily eyes: but very few feare the death of the ſoule, becauſe no man ſeeth, and few beleeue it: and yet is this death ſo much more terrible then the other, as the ſoule excelleth the body, or as God excelleth the ſoule.

As the body is viſible, mortall, lumpiſh, and heauy, delighting in things viſible and temporall, ſo the ſoule being mindefull of her celeſtiall nature, inforceth vpward with great violence, and with a terrible haſte ſtriueth and wraſtleth with the heauy burthen of the earthly body, deſpiſing things mortall, and ſeeking permanent and immortall things.

Parables.

Parables and Semblables ; by *Ariſtotle, Plutarch,* and *Seneca.*

LIke as it is a ſhame for a man that would hit the Marke to miſſe the whole But, euen ſo it is a ſhame for him that deſireth honour, to faile of honeſty.

As a ſcarre giueth vs warning to beware of wounds : ſo the remembrance of euils that are paſt, may cauſe vs to take the better hēd.

As the complaints of children may be ſone appeaſed, ſo ſmall affections vaniſh lightly.

Hē that bringeth an infirme body vnto voluptuouſneſſe, is like him that bringeth a broken ſhip into the raging Seas.

They who goe to banquet onely for the meates ſake, are like them who goe onely to fill a veſſell.

Seruants when they ſléepe feare not their maſters, and they that be bound forget their fetters: in ſléepe vlcers and ſores leaue ſmarting, but ſuperſtition alone vexeth a man when he ſléepeth.

Like as they iudge worſe of a man, who ſay that he is wrathfull and vngracious, then if they denyed him to be aliue: ſo they thinke not ſo euill of God, who ſay there is no God at all, as the ſuperſtitious, who ſay God is froward and full of wrath and reuenge.

As a veſſell cannot be knowne whether it be whole or broken, except it haue liquor in it: ſo no man can be throughly knowne what he is, before he be in authority.

As Darnell ſpringeth vp among good wheate, and nettles among Roſes, euen ſo enuy groweth vp among vertues.

They

Like as the Hare both deliuereth, nourisheth, and is with young all at once: so an Vsurer before hee hath beguiled one, deuiseth how to deceiue another by making a false bargaine.

Like as an Horse after he hath once taken the bridle, must euer after beare one or other: so hee that is once faine in debt, can lightly neuer after be throughly quit there-from.

Like as Physitians with their bitter drugs doe mingle sweet spices, that they may be the better receyued: so ought checkes to be mingled with gentle admonitions.

Like as the Bookes which are seldome times occupyed will cleaue fast together, so the memory waxeth hard if it be not oftentimes renued.

The poyson which serpents continually kéepe without any harme, they spit it out to others destruction, but the malicious contrariwise hurt no man so much as themselues.

As it is great foolishnesse to leaue the cleare fountaines, and to fetch water in puddles, so it is likewise to leaue the written truth, and to study the dreames of mens imaginations.

As the Adamant by little and little draweth the heauy yron, vntill at the last it be toyned with it, so vertue and wisedome toyne men vnto them.

As he which in a game-place runneth swiftest, and continuing still his pace obtaineth the crown of his labour, so hée that diligently learneth, and earnestly followeth wisdome and vertue, shall be crowned with euerlasting glory.

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